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THE

UNDERWOOD-MARPLES DEBATE.

COMMENCING

July 20, 1875, and Continuing Four Evenings,

BETWEEN

B. F. UNDERWOOD,
BOSTON, MASS.,

AND

REV. JOHN MARPLES,
TORONTO, ONT.

REPORTED BY JOHN T. HAWKE,
Of the Toronto Leader.

17/1750a

D. M. BENNETT,
OFFICE OF THE TRUTH SEEKER,
LIBERAL AND SCIENTIFIC PUBLISHING HOUSE,
141 Eighth Street, New York.
1877.

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INTRODUCTORY.

THIS debate, which created no little interest in Canada, is now given to the public with the consent and approval of both contestants, who have kindly revised their speeches for publication by us.

A Letter from Mr. Marples to Mr. Underwood.

MONTREAL, April 19, 1876.

MY DEAR SIR: Yours of the 15th reached me here. I am perfectly willing that you should republish the report of our debate at Napanee. Of course you will have to correct your speeches and perhaps have to re-write whole paragraphs, but I must depend on your honor to put in nothing but what was uttered in the public debate.

In reporting my speeches for "Both Sides," many paragraphs were much condensed; but Mr. Hawks succeeded in bringing out the sense for the most part, and as I have corrected most of the mistakes in the sheets I sent you some time ago, I should not be disposed to re-write them all over again. Possibly your speeches will appear when in print in a permanent form *longer* than mine from the fact above stated, but you have my full sanction for the publication of the debate.

With kind regards, I remain, my Dear Sir,

Yours very truly, JOHN MARPLES.

B. F. UNDERWOOD, ESQ.

[From the Toronto National.]

The four days' debate between the Rev. JOHN MARPLES, Presbyterian minister, and B. F. UNDERWOOD, Freethought lecturer, on the subjects of the existence of a Personal God and the Inspiration of the Scriptures, commenced on the evening of the 20th inst., in the town of Napanee. The circumstances which gave occasion for this display of intellectual gladiatorship between one of the leaders of American Freethought and a gentleman who has proved himself a fair and worthy representative of the talent, intellect, and culture of the Christian ministry of Canada, are as follows: A short time since Rev. Mr. Marples, then a missionary located at Bracebridge, Ont., came across a copy of the NATIONAL containing a letter of Rev. Dr. Carroll, of Leslieville, in reply to a communication from Mr. Allen Pringle, of Selby, near Napanee. His attention was called to the spread of the principles of Freethought in Canada, and he felt it to be his duty to endeavor to arrest its progress, not by ignoring it, as most ministers have studiously done, nor by attempting to crush out freedom of speech, as has been tried in several localities without success during the past year, but by meeting the champions of the new ideas face to face, in fair argument, and endeavoring to prove the incorrectness of their views before a public audience. He accordingly wrote to Dr. Carroll, obtained from him Mr. Pringle's address, and published a challenge to the latter gentleman through the columns of the NATIONAL. The gauntlet thus thrown down was quickly taken up, Mr. Pringle accepted the challenge, but not being a practiced *viva voce* debater, stipulated that he should be at liberty, if he chose, to provide a substitute—and procured Mr. Underwood in his place.

Rev. John Marples was born amid the romantic

scenery of the Peak of Derbyshire, England, in 1825, and is consequently fifty years of age. He was educated and ordained as a Congregational minister in Yorkshire and labored there for several years. He subsequently accepted charge of the Congregational church at Darlaston, in the "Black Country," and after some years removed to Edinburgh, where he became a member and elder of the Free church. He labored four years without pastoral charge, a portion of the time as financial agent of the Scottish Evangelistic Association. On his emigration to Canada a few years since he made application to the Presbytery of Toronto and was received as a minister of the Canada Presbyterian Church. In 1873 he was appointed by the Presbytery of Simcoe to the charge of the missions in Muskoka, being stationed at Bracebridge. The circumstances of his withdrawal from that sphere of action in consequence of his determination to engage in the public discussion of the question at issue between Freethinkers and the upholders of revealed religion, have already been noticed in our columns. In person Mr. Marples is of medium height, broad-chested and of powerful frame. He has a high, well-developed forehead, the full perceptive faculties being well supported by the driving force-bestowing organs of the back brain. He has a fair complexion and full features of great mobility, his emotions being generally strongly expressed in his countenance. He wears bushy side-whiskers, the original brown color of which has nearly all merged into the grey which betokens advancing years. His hair is straight and of a light brown. Mr. Marples makes a pleasant impression upon you from the first. His air is frank, genial, and ingenuous, and his cheery, hearty manner and personal magnetism go far towards securing the sympathies of his hearers,

apart from the subject-matter or style of his addresses. He smiles frequently when in conversation, with a broad, complacent smile, not a mere motion of the lips, but a movement giving the impression that the risible muscles extend over his entire countenance. When engaged in discussing religious subjects, he is all energy, combativeness, and vehemence. His strong emotional nature is apparently stirred to its depths. He speaks with great distinctness, deliberation, and emphasis, in a loud, sonorous voice, rolling his "r's" after the fashion of a tragic actor in a melodrama of the old school. He has the lung-power of a Boanerges, and his delivery is forcible in the extreme, abounding in changes of inflection and pauses for effect, and characterized by violent gesticulation. When excited he sways his body backwards and forwards, takes long strides, and whirls his arms in all directions in regular revival style. His rhetoric is that of the exhorter seeking to work upon men's emotions rather than that of the debater appealing to their intellects. He has a strong North of England accent, which, together with his Presbyterianism, generally induces the idea that he is of Scotch origin. When he thinks he has gained an advantage over his antagonist he frequently gives utterance to an exclamation of triumph something between a laugh and a shout, which reminds one of the sound of a Scotch terrier shaking a rat. He is a kindly, earnest, and fair-minded man, and his *bonhommie* and ready humor find vent in frequent colloquialisms, and speedily put him *en rapport* with his auditors.

[From the Napanee Express.]

The debate of which so much has been heard for some weeks past, between Rev. John Marples, Presbyte-

rian minister, Toronto, and Mr. B. F. Underwood, of Boston, is now in progress in the Music Hall, Napanee, and attracts a great deal of attention. About three hundred persons have attended the first two evenings' debate, many of whom came from a distance to attend.

Mr. Marples is a Scotch Presbyterian minister, who came to Canada about four years ago. He is evidently a gentleman of good ability and well educated. He is a ready speaker, rather of the declamatory than of the logical and argumentative order, but his ready wit gives him a good advantage with the audience in a debate of this kind. Mr. Underwood is more cool and argumentative, and has evidently well mastered the arguments used in behalf of Atheism.

THE

UNDERWOOD-MARPLES DEBATE.

FIRST NIGHT.

FIRST PROPOSITION.—"That Atheism, Materialism and Modern Skepticism are illogical, and contrary to reason."

The Rev. Mr. Marples affirms, and Mr. B. F. Underwood denies.

MR. MARPLES.

Mr. Chairman, Ladies and Gentlemen:—As there has been much misunderstanding as to the position which I occupy, and also as to my reason for opposing my friend, I deem it appropriate to spend a few moments in explaining how the debate originated. My friends and opponents, Mr. Pringle and Mr. Underwood, and myself were strangers unto each other until this evening, and but some four or five months ago I had not heard of their names. One Saturday evening, some months ago, I was going to light the fire in my sitting-room, at Bracebridge, with a piece of the "National" newspaper. I saw on the paper the Rev. John Carroll's name in connection with a written discussion on the subject to be brought before your notice this evening. In looking over the letters, I discovered that the person who was opposing the Rev. John Carroll was in error. I then made some enquiries as to whom this Mr. P., the author

of these letters was, and it turned out to be Mr. Allen Pringle, of Lennox County. I sent a challenge to Mr. Pringle to meet me in debate. That challenge was accepted for a substitute, and the result is our appearance before you this evening to discuss this great and solemn question. I hope that these explanations will be sufficient to show that there was no collusion between my opponent and myself. From my acquaintance with Mr. Pringle I respect him very much, and have had some correspondence with him, and during the whole of that correspondence he has conducted himself as a gentleman, and with all the earnestness and culture that I could wish. I have had no previous correspondence or acquaintance with Mr. Underwood, but from what I have heard and seen of him, I believe that he will behave as gentlemanly and courteously as Mr. Pringle has done. Now, Mr. Chairman, and ladies and gentlemen, I appear before you with a conscious feeling of the weight and responsibility which rests upon me. I come before you as a very humble advocate of the divine truth, and also of Christianity, and it will be my business during the time I have to occupy, to endeavor to affirm the proposition which the chairman has read in your hearing, "That Atheism, Materialism, and Modern Skepticism are illogical, and contrary to reason." Before going fully into the matter, it would be just as well to define terms. I understand that Atheism is a denial of a personal God; Materialism to be an affirmation that there is nothing in the universe other than matter; Skepticism to be universal and general doubt. And, understanding these terms in that sense, I suppose that by and by we shall come to understand each other. By your permission, Mr. Chairman, and ladies and gentlemen, I will proceed further with the definitions, and as

this is the opening speech, and as there are certain laws, and rules, and regulations, by which we are to be governed, it is important that we should understand what those laws are. The first point to be discussed is, What is reason? Reason I understand to be rationality, or in other words, human consciousness, arising first from intuition, secondly from analysis, and finally from induction. The next question is, What is logic? Logic is the art of using reason well in our enquiries after truth. Thinking that the audience understands so far, I will not dwell further upon those points. Logic, or the science and art of consciousness, I understand to imply, 1. Conception; 2. Definition; 3. Proposition; 4. Argumentation. I now proceed to another point of the definitions, and before proceeding further will define with regard to truth. The question is, what is truth? No doubt you have thought about it often, and have heard it used. I answer that truth in the abstract is the agreement of our ideas with the real in all cases. Having, by way of introduction pointed out the subject, and placed before the audience the rule by which this discussion is to be guided, I will now proceed to say that truth is of three kinds: 1. Physical; 2. Mathematical; 3. Moral.

Physical, mathematical and moral are the three kinds of truth prevalent in the world, and each is a standard for its own type, and each differs from the other. What is physical truth? It is truth or evidence made patent to one of the five senses, such as the sight, hearing, smelling, tasting or touching. These are the five senses of the human mind. And by the use of them we reason the truth or falsehood of certain material ideas. The great failure with the Infidels in England, that I have seen, was this, that they take the physical test and apply

it to the moral subject. So with the mathematical test; and because the moral does not agree with the physical or mathematical, they say that it is not true. With regard to the first kind of truth, or evidence, that is physical truth or evidence made patent to one of the five senses, such as I see the book or hear the sound of stamping. If I took up a rose and smelt it I receive the truth. If I took a piece of beef and put it into my mouth, I should taste it. Then again, by the sense of feeling I can determine the truth of the hardness or the softness of metals, and these senses are the inlets of the soul. When I was a student at college, and an agent of the Sheffield Town Mission, there was a gentleman in that town who became the leading skeptic or Infidel in the place. One day I was engaged in a conversation with him, and I asked him what he thought of the men, women and children around him. He replied that he had never met a man or woman equally as good as himself. I frequently discussed with this gentleman, and one day he had in his hands two pieces of iron, which he knocked together. He said I can see, hear and feel that those are two pieces of iron, and if your God existed, I could hear, see or feel him, and because I can do nothing of this, I therefore conclude there is no God. I replied, You suppose that conclusive, Mr. Dodworth? He said, Yes. I again replied, if my God was iron, I could hear, see or feel him, but as he is not, but is spirit, I can neither see him nor hear him, nor feel him. I said, do you understand logic. He said that he understood reasoning most thoroughly. I then told him that there were three kinds of logic—the physical, the mathematical and the moral, and if you will take the moral standard and apply that to the existence of God, and if the subject will not come up to it, I will give up

Theism and take up Atheism, and from that day to this he has never taken up the gauntlet. The second kind of truth is mathematical, and that is obtained by demonstration, such as two and two make four; they do not make six, and are more than three. Any school boy will tell you that mathematical demonstrations belong to mental or to abstract subjects. Bishop Colenso is a mathematician and a good authority on mathematics, but in applying mathematics to the divine truth, he has let his mathematics run away with him. He takes the Bible, which is a moral subject, and lays his rule across the Pentateuch; and because the moral subject does not come up to the mathematical rule, he says that the Bible is not true. If Bishop Colenso will take the moral standard and apply that to the Bible, and if it does not come up to the standard I will give up the Bible and become a Colensoite. I now come to the moral test or to the moral standard by which we test evidence or truth. Or, in other words, I now come to moral truth. By moral truth I understand the truth of the word of God. This truth was in opposition to the truth received by the senses, in opposition to the truth received by mathematical demonstration. I have to observe that moral truth is supported by testimony. Here we have a court of law, a judge to decide, counsel to plead or to affirm, a jury; and witnesses are brought forward in cases of a criminal kind or otherwise. Those who are criminals are placed in the dock, and one after another is brought up to attest against the criminal. Having heard the whole case, the judge and the jury decide according to the preponderance of evidence. That is moral testimony. Of course there will be a great difference of testimony in the witnesses. Some will have one part of the statement, and another another, and so

on. Some witnesses are perjured, and others stutter and do not understand the case, and you have to argue out the evidence, and then the jury go aside to discuss it, and after their agreement deliver a verdict. The same rule obtains in our ecclesiastical courts. We have a number of officials, and when the case is brought before the court of God, and when the case is properly sifted, then the court decides according to the amount or to the preponderance of evidence. I will now, once more, go to another court, and that is the court of conscience. That is a special court. What is conscience? My opponents contend that it is a rule. Mr. Dodworth and other Atheists say:—"My conscience tells me there is no God." And in reply I state that mine says, there is a God. Now, the question comes who is in the right. Conscience is not a rule, it is a power by which we judge all our actions whether they be right or wrong, and therefore in order to have a right view of matters there must be a rule to guide you. Conscience is one thing, and a rule to guide it is another thing. What is the rule of conscience. Conscience is a power, it is said to be the natural friend of God, and it will speak if you do not sear it with a hot iron. It will speak if you do not throttle it. Now I maintain that the rule and law of conscience is the law of God. Therefore, conscience placed in connection with this is your judge of moral truth. It is the law by which the conscience is regulated, and let us apply that law. Well now, does law itself regulate conscience? I have endeavored to lay before you some of the leading theories and principles by which I will establish the position that there is in existence a personal Being—self-existent and therefore God. We will take this moral standard, not the mathematical nor the physical, and apply it to the

question of a God, and if it turns out by this that my opponent can prove that there is no self-existent, personal Being, then I will give up Theism and become an Atheist. Now, I will just occupy the remainder of my time in placing before you the leading points by which I will establish my position. Taking the moral standard and placing this to the subject, I can prove that there is in existence the eternal God. First, from the material universe; secondly, from the animal and the vegetable life in the world, and the principles and power in operation there; and finally, from the position of man, his possession of an intellect and great power, the grand organization of his physical, mental and moral system, and that is a grand proof to him that there is an everlasting Being, that there is a self-existent and intelligent Power, and that power is God—Jehovah. I, as an individual, am dependent upon this power for all that I enjoy; because, from Jehovah I believe that everything springs.

MR. UNDERWOOD.

Mr. Chairman, Ladies, and Gentlemen:—It is gratifying to me to have an opportunity to stand upon this platform and discuss with Mr. Marples a question which throughout Christendom is regarded as one of greater importance than any other that can engage the attention of man. I am pleased to find that my opponent is a kind, sincere, and earnest man. With such a representative of Christianity it is a pleasure to engage in a public debate.

The definitions that my opponent has given in the somewhat desultory remarks of his opening speech are not very exceptionable, although I must criticize his defi-

nition of the word Atheism, which he says is a denial of a God. Now, I have had intercourse with Atheists from my boyhood, and ought to know what their positions are. Although they do not believe in the existence of a personal God, I know of none who deny the being of God. To illustrate. A person may believe that on the planet Jupiter there are rational beings sixty feet high, with wings like eagles. In the absence of evidence we do not believe it, but, when we have no data, why should we deny it? We *disbelieve* what is unproven. We deny only what we can demonstrate to be false. Lest it should be said that I take a position which is exceptional among Atheists, I will read what Charles Bradlaugh, who is one of the leading and most radical Atheists of England, says in his little work, "A Plea for Atheism":—

"The Atheist does not say, 'There is no God,' but he says, 'I know not what you mean by God. The word God is to me a sound, conveying no clear or distinct affirmation. I do not deny God, because I cannot deny that of which I have no conception, and the conception of which by its affirmer is so imperfect that he is unable to define it to me.'"

This passage gives the position of the Atheist. I am not here to defend what any person may choose to call Atheism. My opponent undertakes to show that "Atheism, Materialism, and Skepticism, are illogical, and contrary to reason." To do this he must grapple with what Atheists teach, and not with what is put forth by some individual of whom we have never heard, and of whom the world knows nothing. We need accuracy in this debate. My opponent says "Atheists believe in nothing but matter," but I may here remark that we are not to be confined to the theologian's narrow definition of matter. We must be permitted to believe in space,

concerning the nature of which, metaphysicians, from Pythagoras to Mill, have puzzled their minds. If it be said, 'Space is nothing,' I reply that there are four feet of space between my friend and myself, and by approaching toward him I can reduce it to two feet. Can we divide *nothing*? or make it more or less than it is? That space exists no one will deny. It must have existed as long as matter has existed, or a God—supposing one—has existed; for if he has not existed in space, he cannot have existed anywhere. Matter, as viewed by modern scientists—Huxley and Tyndall, for instance—is not a mere inert, motionless substance, but in the definition must be included all the forces and activities which fill the world. The word matter must not be limited in signification to a piece of rock or iron. It must include the force which is the synthesis of all the activities of the universe. This is scientific Materialism, as I understand it; and I state this in correction of my friend's erroneous statement as to the position of the Materialist.

He tells us that skepticism is universal, or general, doubt. Its obvious meaning in this discussion is doubt as to religion. Surely the intended meaning of the term as employed in the proposition is not general doubt or skepticism regarding everything, including the intellectual capacity of man, the moral influences which actuate his mind, the existence of an eternal world, etc. I understand it to mean, I repeat, doubt as to religion, or theological dogmas and theories. I offer this definition in opposition to that of my friend, and I think it will be accepted as more fair and accurate than the one he has presented. Truth, he says, is conformity or agreement of our ideas with the nature of things. That is an unexceptionable definition, and one which I am willing to accept. But let it be remembered that things

do not always exist as they *seem* to exist. For instance, it is known to all that a rod in the water seems to be bent, when, in reality it is straight. That is an illusion that may be corrected by further observation, or by the application of tests. There are a great many phenomena the appearance of which is quite illusory. Our ancestors thought the universe as flat as a pancake, and there was an agreement of their ideas with what *seemed* to be the nature of things.

Now with regard to truth, of which my opponent has spoken at some length. For our own convenience we divide it into departments and subject it to classifications. These divisions, let it be remembered, are arbitrary and artificial, having no existence outside of our own minds. Or, as is often the case, our divisions of truth are simply different aspects of the same thing. But comprehensively considered, truth is one and is not divided into departments. My opponent says he met an Atheist several years ago, with whom he had a conversation, and that during the conversation the Atheist said he had never met a man or woman better than himself, or even as good, and that he would not believe in a God because he could not hear, see, or feel him. Well, I must say that fellow cannot be accepted as authority. A man with the arrogance and vanity to say he had never met his equal, was simply insane; and anybody who says he does not believe in a God simply because he cannot see or feel him, talks very foolishly. That is not intelligent Atheism. I disbelieve in a personal, intelligent Deity, not because I am unable to see him—I am unable to see many things which exist—but for the reason that the alleged proofs of his existence are to my mind unsatisfactory, and because there seems to be evidence *against* the existence of such a being. I do not deny the exist-

ence of an absolute reality of which we cannot know anything only as affected by our consciousness, which is from everlasting to everlasting, and of which all knowledge must be relative. Call it God if you choose, but then the word is only a symbol of ignorance—the letter *x* in algebra that stands for the unknown quantity. Any person who attempts to define the absolute, to describe that which lies below phenomena, attempts the impossible. My opponent speaks of God as a spirit. Will he tell us what a spirit is? He will say it is not matter. Well, then, what *is* it? The fact is, the word *spirit*, instead of conveying an idea, stands for the absence of one, represents human ignorance regarding the nature of intellectual power. And so in regard to the word God. When my opponent says God it is equivalent only to my affirmation that I do not know. You witness the movement of a table in a spiritual circle, so-called, and not believing in Spiritualism, perhaps explain the phenomenon by using the word electricity, not because you understand it, but because it is easier to assign some imaginary cause, to *invent a name to hide human ignorance* than to confess modestly that you do not comprehend it. In regard to that which is beyond human comprehension, I confess my ignorance, while my worthy opponent covers his with a word and personifies it.

We are told that when we discuss the Bible, we must treat it as a *moral* subject, and my opponent remarks that Colenso has failed to apply to that volume moral tests. We shall be pleased to act upon our opponent's hint, but must remark that he is mistaken in regard to Colenso, who—to refer to but one case—takes the thirty-first chapter of Numbers, and argues against the notion that God ordered Moses to destroy the Midian-

ites, and especially those whose helplessness and innocence had even touched the heart of the Jewish soldiers. Before this debate ends I may be able to read what Bishop Colenso *does* say, and since he tells us that if Colenso will test the Bible by the moral standard, and they do not agree, he will give up the book, he may have a chance to come out as an advocate of Freethought.

Now in regard to *conscience.* He says it is a power, and if not throttled it will speak out and say there is a God. It is not necessary to go into a consideration of the nature of what is called conscience, to-night, but we can safely say it is no safe guide except it is enlightened and educated. In matters of religion *reason* is the highest and best standard we possess; conscience is "a creature of education." What it shall "speak out" depends upon what the individual has been taught. There are some here to-night whose conscience would trouble them if they had not been plunged under the water in baptism, while others are just as well satisfied with having been sprinkled. Some believe it is necessary to baptize in fonts; others think it very foolish. Nobody here believes it would be right to sacrifice our lives in order to propitiate Deity, but it is said that in some countries thousands have thrown themselves under chariot wheels that they might appease God. Conscience being thus changed by education, is no infallible guide. Conscience approves certain acts and condemns others, but it does not give ideas nor furnish proofs. In a certain sense it is on the side of neither Theism nor Atheism. In another sense it is on the side of both. Its dictates being different in different persons, why appeal to it as evidence in a discussion of this character?

My opponent says the existence of God has nothing

to do with physics or mathematics. Before he gets through with this debate he may be glad to appeal to both in order to make out his case. He says the existence of a personal God is taught by the frame of nature. Well, if he will bring forward his evidence we will take the pains to examine it. Let him by induction or deduction, show how it proves the existence of a Deity. He remarks that the existence of animal and vegetable life proves the existence of a God. Since he sees fit to make the statement, he should give some proof of it. He says there *must* be a self-existent, independent God, and that God is Jehovah. We want these statements accompanied by argument, or our opponent's reasons for his belief. It must not be taken for *granted* that there is a personal God in a debate in which this is the very question in dispute. We know that we exist, and that outside of us is an external universe. There is no evidence that there was ever a time when the universe in its entirety did not exist. Nature, full of motion and throbbing with life, impresses us all; but of a great Being, with anthropomorphic qualities, who awoke from a slumber of ages sometime in the past, and created Nature out of nothing, I know nothing, and in his existence I have no belief.

MR. MARPLES.

I SUPPOSE now, it will fall to my lot to take up most or all the points placed before you by my opponent. In the first instance, he paid me a great compliment by acknowledging my conduct to be courteous. Next he said that my speech was somewhat desultory; I leave the audience to judge whether it was desultory or consecutive. The third point was in regard to Atheism. Athe-

ism, he contended, was not a denial of the existence of a personal God. I hold in my hand a periodical just started, called "Both Sides." This paper has just been published at Aylmer, and is to be devoted to the publication of debates of this kind, and for written discussions on the same subject. It is a very useful little paper. In the first number of this periodical is a short article by Warren Chase. The question is, "What is Science Doing?" The writer names a number of things, and says that some years ago the Bible account of the creation was overthrown with a number of other opinions. He also says, "Now comes Tyndall sweeping away Jehovah with the other heathen gods." I ask if Mr. Tyndall has swept away Jehovah, does not Mr. Chase bring this as an idea that Jehovah is not in existence? If not, then I ask in the name of common sense, what does he mean? My opponent says he does not deny the existence of a God; he only says that he cannot see sufficient evidence to believe there is a God. Is Mr. Underwood sincere when he says that he is ignorant, and blind, and cannot see? Can we believe that, Mr. Charman, and ladies and gentlemen? Supposing now that I am spared until to-morrow morning, and until noon, and if it be not cloudy we shall see the sun. Suppose I shut my eyes, and I say I cannot see the sun, you would say, open your eyes and then you can. I do so and immediately see the sun. I will say to Mr. Underwood, open your eyes to the light which shines all around.

Mr. Underwood takes exception to my definition of matter. I asserted that Materialists believe, and Materialism asserts, that there is nothing in the universe but matter. But my opponent says that they believe in something else—they believe in space. Then I would ask what is space; and if he is so blind and ignorant

how does he know what is space? If space is in existence, then it is something, and if it be something it is either physical, mathematical, or moral. And if my friend says he knows there is space because he can see it, then it is matter. Because anything that is patent to any of the five senses must be material. If it is not matter, then it does not exist, and if it cannot be subjected to a moral or mathematical test, then it is physical. My opponent says that my definition of skepticism was not quite sound, and said that skepticism had always reference exclusively to religion. Does he mean to say that there are no skeptics on certain of the sciences, and many other subjects which have been presented to the human mind? Skepticism, I contend, is moral doubt, whether applied to physical or to moral subjects. My opponent granted in substance the soundness of my definitions of truth, but seemed to forget the adjective which qualified the noun Nature. He says that I said "truth was an agreement of our ideas with the nature of things;" and says that "it was an agreement of our ideas with the real nature of things." I could show that there are three kinds of logicians if I had the time to go into an argument. All fallacies arise from one of two things, either from correct *argument* from false premises, or false *argument* from correct premises. I would say that my definition was 'an argeement with the real nature of things.' He referred to the rod in the water appearing bent, and yet not being bent. It does not affect me, for it is the real that I referred to, not the supposition. Then in regard to physical, mathematical, and moral truth. My friend said that I made a distinction when there was no difference. Would he say that there is no difference between a piece of iron and an abstract thought in my brain? The fact is, that in truth there is a phys-

ical truth according to physical subjects. There is a mathematical truth, according to abstract or mathematical subjects. There is a moral truth according to the word of God, and that is the truth of the Bible. My opponent referred to Mr. Dodworth, and I thank him for the opinion he expressed and believe the same. The old book, which is so much abused, has a passage, "the fool hath said in his heart, there is no God." None but a fool like Mr. Dodworth would look among all the men, women, and children in the world, gods and angels, and say that he had never met a person superior to himself or equal to himself. I asked him, if I were to understand him to say that he was the best man in the universe, and he answered in the affirmative in reference to his goodness, and set himself up as a god, and said, "Glory be to myself." And my friend says he was a great fool, even if he did have the form of a man. My allegation of matter was opposed. Well, here is an abstract from the "Logic of Atheism," three lectures delivered by Henry Bachelor, in reply to George Jacob Holyoake, the great English Atheist, of a few years ago:—

"Preliminary to our undertaking, let me request your attention to one remark on the medium of mind and matter. What matter is, or what mind is, in itself, beyond the qualities or properties of either, or whatever you may call their powers, I cannot tell. All that I can say is matter is that something which makes itself known to either of my five senses, or to all put together—namely, to my sight, hearing, taste, smell, touch. Now mind has not qualities with which these five senses can communicate. You never saw, heard, tasted, smelt, touched your will, your consciousness, your reason, your memory, your conscience, your emotions, your love of the beautiful, the picturesque, the sublime. When Mr. Holyoake affirms that 'spirit is only the negation of matter,' he asserts what is false.

That spirit is the negation of matter I allow. That it is only the negation of matter I deny. It is perfectly philosophical to say that mind is not matter, because matter never showed to us an attribute of mind, and mind never exhibited an attribute of matter. I never saw, heard, smelt, touched or tasted a thought, a remembrance, a mental sorrow, or a pang of consciousness; and no man has ever rendered it the most remotely probable that matter can think, reason, remember, fear, hope, agonize, or rejoice, be miserable or happy. If, therefore, anyone tells me of something that reflects, argues, recollects, suffers, enjoys, every principle of philosophy demands from me that I declare that that something is not matter; but to affirm that that something is only the 'negation of matter,' and is therefore nothing, is worse than ignorance. Are consciousness, reason, understanding, memory, moral emotion, will, nothing? That something is not only 'the negation of matter,' but is the positive subject of all the collective attributes which we name mind. It would be equally philosophical to say that matter is only the negation of spirit, and therefore nothing, as that spirit is only the negation of matter, and therefore nothing. The majority of the students of Nature would rather accept the former conclusion; and if there were any radical contradiction between consciousness and sense, consciousness being the more authoritative, would constrain me to deny the existence of matter, rather than the existence of mind. But matter and mind are both made known to us by evidence of equal weight and potency. Our nature constrains us to regard matter as the positive something which is not mind, and to regard mind as the positive something which is not matter. Mind and matter are alike positive realities considered apart, or negative of each other when brought into comparison, and both for the same fundamental reasons. Their existence and their differences are testified by the same laws of evidence, and their acceptance or rejection must philosophically stand or fall together."

To-morrow night I will proceed to establish the existence of an omniscient and all-powerful Jehovah.

MR. UNDERWOOD.

IT WILL be remembered that the proposition is that "Atheism, Materialism and Modern Skepticism are illogical and contrary to reason." I submit to you whether this has been proven, or whether there is any promise of it in what you have heard. I wish my opponent would leave unimportant matters and go right into the subject and show what it is that demonstrates the existence of a personal, intelligent Deity. Will he bring forward the "design" argument or some other argument for such a being, that I may have an opportunity to refute it, if it be fallacious, and that we may all have the benefit of it if it be sound and logical. In reply to my statement that Atheism does not *deny* the existence of God, he quotes an article from "Both Sides" as saying that Tyndall has swept away Jehovah with the other heathen gods. It is true that science has destroyed the crude notions of the old Hebrew in regard to creation, and shown the childishness of believing in such a God as the Old Testament represents. A recognition of this fact does not involve a denial of God. Indeed, Mr. Chase—from whom the quotation is made—is himself a Theist and a Spiritualist. My opponent compares me to a blind man, and says I have but to open my eyes and see the light that shines all around me. He thus assumes that his position is the true one—that it is self-evidently true. Why go into a debate on a subject, and when asked for proof of the proposition he has challenged Freethinkers to discuss, instead of giving them the arguments of which he raised such expectations, tell them that they cannot see as he does simply because they keep their eyes closed! I think I have pretty fair eyesight and can see what can be seen about as readily as my opponent.

He speaks of an infinite God one moment, and the next he refers to him as though he were an individual very much like man. He ascribes to God all the qualities—the chief qualities of the human mind. The very thought of personality is inconsistent with infinity. Personality implies, as Paley says, "a centre in which perceptions unite and from which volitions flow." A Being that feels, thinks, reasons, is a being that has an organism that is acted upon and responds to the movements of an external world. Personality implies organism and environment. A being that reasons, perceives relations, compares ideas and deduces conclusions, and thereby gets an addition to his knowledge. And so hope is made up of uncertainty and desire. Imagination is possible only when there is something invisible to the mind. Even benevolence implies sympathy, the capacity and experience of suffering, emotion, imagination and discontent. Can my opponent fail to see that in giving to the power behind phenomena, the qualities that constitute intelligence, he simply projects himself into objective form, and creates an ideal being that must necessarily be finite, limited, imperfect and, *as a God*, therefore impossible.

I am asked how I *know* space exists. Of course our cognitions of space are through the senses. We have aptitudes, in common with all sensitive beings, by which we adjust ourselves to space relations. These, I hold with Herbert Spencer, are the experiences of centuries organized into the race. But this is a subject we need not discuss here. Space exists. Our knowledge of that fact comes from experience. If we had no sight, no feeling, no other senses, we could have no knowledge of space. Attaching great importance to his classification of truths he argues that space is either moral, mathe-

matical or physical. Perhaps according to his definition we should say it is "mathematical," as we can subject it to measurement. If he chooses to call space matter he is at liberty to do so, although it is evident to my mind that space would exist if there were no matter, since it is that which holds all matter, and that if, as my opponent believes, there was a time when no matter existed still there was space. Had there been no space matter could not have been made since there would not have been place or room in which to produce it. If this world were struck out of existence—supposing it possible—still we can suppose imaginary points a mile or ten miles apart, a hundred miles apart. Between these supposed points there would be no worlds, no air, no ether, but still there would be *space*.

My opponent says there are all kinds of skepticism. Very true, but by "Modern Skepticism" is meant teachings or speculations that call in question revelation and religion.

SECOND NIGHT.

Mr. Marples.

It will be my business this evening, in opening this discussion, to endeavor to place before you some of the points made in support of the proposition read before you. I endeavored last night, for the most part, to place before the audience the law and the rule by which this debate should be conducted, and the source and the authority for part of the subjects under consideration. In the first instance I endeavored to define reason as rationality or human consciousness; next, I defined logic as the art of using reason well in our enquiries after

truth. In addition to that I endeavored to define truth as being, in the abstract, an agreement of our ideas with the real nature of things. These definitions were, for the most part, accepted by my opponent. The truth, then, I intimated, to be in accordance with logic should be of three kinds. 1. The physical; 2. Mathematical; 3. Moral. The physical truth is that which is patent to one of the five senses—anything material. You have the knowledge that you are sitting here; that knowledge is physical truth. The second, being mathematical, is made patent, or demonstrated, to our minds by means of measurement or calculation. Moral truth is supported by testimony; it accords with our consciousness, with spiritual inspiration, with true analogy.

These are some of the leading points of the law of appeal in this debate, and now it will be my business this evening to place before the audience, in the time allotted to me, some of the arguments upon which I found the belief in the existence of a God. I will state at the start what is known as a very old argument, and called the design argument. It is the one used by Paley, by Butler, and the modern theologians, and is the chief means by which we prove the existence of a God. Now it is important to have authorities sometimes, even upon matters of this kind; and I will look for authorities from all sources. I will look for it equally among our friends as among our opponents. I will appeal to an authority that may surprise some present, and that is the great and noted Infidel, Voltaire, of France. He says, "I shall always be of the opinion that a clock proves a clock-maker; and a universe proves a God." I am not afraid to say this evening that, in that respect, the sentiment of that great man, though he was an Infidel, thoroughly accords with my own. I will not

only affirm, but will endeavor to show to you that there is reason and evidence for the existence of a divine, supreme, personal, self-existent, infinite, and eternal God. I believe that there is: 1. From the frame of the material universe; 2. From the principles of Biology, or of life; 3. From the intelligence of the human mind. First of all, I will endeavor to establish this position, and I think I shall be perfectly able to do so. There is a necessity for a personal, independent, self-existing, and infinite being, called Jehovah or God. With my eyes I can see matter; with my ears hear its sound. With my five senses, one and all of them, I can observe the air, space, and the world called the universe. In looking at the subject of philosophy, apart from the Bible, and in examining the opinions of man in ancient and modern times, on the subject of causation, or the beginning of things, I have found a book published in the year 1810, (this book is an enquiry into the peculiarities of physical and metaphysical sciences, intended principally to illustrate the principles of causation and the opinions of philosophers, ancient and modern, in relation to the causation of the universe,) describing the characteristics of the German, French and British schools. I would just say that as to the cause of the universe, there are three different opinions extant. The first is, 'that the universe is eternal;' for that I would say we have not a particle of evidence. We have no physical evidence for believing that ever any man in the world lived through eternity, and cannot say that he saw the world from everlasting. There is no evidence—no mathematical demonstration, that any man can measure infinitude. If my opponent, in speaking of space, wished us to believe it to be matter, and proves it to be matter, he can measure it. Last night he said that he

could measure space, and if he can do that he is an infinite person, and we have present this evening a God upon the platform. In opposition to that I maintain that space is not infinite; that it is finite, or else it can never be measured at all. No living being has lived from eternity, and could not tell us that he had seen the world from everlasting. We have just another point, and that is whether we believe that any person ever yet lived from everlasting and could have seen the world forever. If not, we have no evidence to our senses that matter is eternal. In the second place, no mathematician existed from all eternity, consequently we have no mathematical evidence that matter is eternal. Now we come to the moral point. The question is, can we, by a preponderance of evidence, or inductive or deductive evidence, really make it out to be true that matter has existed from everlasting? Could we, I ask you? Does your consciousness rise up and say, Yes, we can prove by a preponderance of evidence that matter is eternal. Matter is not eternal; that is to say, we have no evidence that it is. Next, Mr. Chairman, and ladies and gentlemen, the question is, if matter is not eternal, is it self-caused? Have you evidence either physical, mathematical or moral, to prove that there are any elements in matter that can cause themselves to separate into existences without the application of external power. Did you ever see or read of such a thing? If you have testimony to such a statement as that of matter springing from nothing at all, and rising to individual existences, it is a wonder we do not have new worlds rising up on the streets as we walk. The matter that we see around us is not able to arise itself into existence. If you believe that it can, you believe more than I do. The third point is, that we account for the existence of

a universe by the existence of a personal, independent, omnipotent, eternal Being, who is not of matter but of spirit, who exists and existed from everlasting. He created the universe. That is the cause. We have millions in the universe who believe that they were created by some wise and intelligent power. We now come to Voltaire, and "I shall always be of the opinion that a clock proves a clock-maker, and a universe a God." Look at the sun, it shines at mid-day, and the moon that casts forth her light at night and all the mighty orbs! Look at the earth and all creation, and these all stand as proof that God lives, and that they are the works of his hand.

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens and shining frame
Their great original proclaim.
The unwearied sun from day to day,
Doth his Creator's power display,
And publishes to every land
The work of an Almighty hand.

Soon as the evening shades prevail
The moon takes up the wondrous tale,
And nightly to the lessening earth
Repeats the story of her birth;
Whilst all the stars that round her burn,
And all the planets in their turn
Confirm the tidings as they roll,
And spread the truth from pole to pole.

What, though in solemn silence all
Move round this dark terrestrial ball?
What, though no real voice nor sound
Amid their radiant orbs be found?

In reason's ear they all rejoice,
And utter forth a glorious voice,
For ever singing as they shine
'The hand that made us is divine.'"

Now, I suppose, dear friends, that I have said sufficient just to place the subject before you in a tangible shape, that you can see and understand the ground upon which we found our faith in God. We now come to the second point, and will argue the existence of a God from the principles of Biology or from the principles of life. 1. Vegetable; 2. Animal; 3. Rational life. Vegetable life is that of the plants, herbs, trees, fruits. The animal life is that which promotes all locomotion in beasts; besides this we have the life that exists in all intelligent beings, in fact the life of the soul of man. For God breathed into man the breath of life. In relation to the knowledge respecting this life much has been done of late, such as to distinguish certain forms of it. Professor Huxley has written largely upon Biology, and no doubt has done good service to the world, and aided much in the progression of science. I would help it much in this way; but when science is applied to revelation, I will say that it is invading another province. When they take science and set it up in opposition to revelation, then I will defend revelation, will defend it as being the elements of all true science, which is the knowledge of principles. Another gentleman who has done a dood deal in this way is Professor Tyndall, who has been very much misrepresented and set forth as an Atheist. He says that he is not an Atheist, and therefore declared that he believed in the principles that were divine and omnipotent. Whether he went so far as to express a belief in a personal Deity I do not know,

but he does not believe in the self-causation of matter. Mr. Chairman, and ladies and gentlemen, here is the sum and substance of Professor Tyndall's theory.

The London *Globe* says:—"Prof. Tyndall's laborious address to the British Association may be readily summed up by the simple re-statement of a very old argument. An egg contains all the material necessary to form a chick. It holds also, for a time at least, the force requisite to construct the animal out of its component elements. The only thing needed is to set the formative process in action by another form of force, or motion, called heat. But this last must be supplied from without. The sum of Professor Tyndall's researches is precisely analogous. He finds in matter the promise and potency of every form and quality of life, just as the naturalist and the organic chemist finds the organic materials of a chick, and the promise and potency to form one within the egg-shell. But neither the philosopher nor experimentalist can go one step beyond the facts. They are wholly unable to explain the something from without in whose absence neither an egg full, nor a world of life can be called into palpable existence. This is the point at which philosophy again arrives—the old point at which it has been arriving by various paths ever since the first effort to penetrate an inscrutable mystery. The Egyptians symbolized the difficulty, and their inability to surmount it by offering the mysterious egg reverently to their gods. They laid the unsolved problem of the finite at the feet of the infinite. Prof. Tyndall and the British Association might learn wisdom, without humiliation, from the ancient idolaters, and emulate their not ignoble submission."

I will go into the third argument in proof of the existence of God, and reason from the intelligence of a human being. This intelligence includes three points. 1. A personal identity; 2. The varied formations or formulata in the mind; 3. The great power of the freedom of

will. Put them all together and I ask you if you believe that anything but a personal, intelligent God could give all these existence and operation? If all the beauty and exquisiteness of formation are but self-created, then I have nothing further to say.

MR. UNDERWOOD.

THROUGH a little mistake of the chairman, my time last evening was cut short several minutes, and I did not answer some of the statements of my opponent. I will, therefore, before proceeding to examine his arguments of this evening, notice briefly what I was prevented examining.

In regard to the different kinds of truth, he asked, is there no difference between a piece of iron and an abstract thought in his brain? Yes; and there is a difference between a piece of iron and the heat "in it," as he would express it. But both the iron and the brain are material physical objects. Heat is one form of force and thought another form of force. Heat is a kind of molecular motion. Thought is a still more complex molecular motion. Now, to call one physical and the other mental, or to say that the conformity of our ideas with one class of facts is physical truth and the conformity of our ideas with the other class of facts is moral truth, is to make distinctions that may serve us in our grouping of phenomena, but that has no foundation in nature.

He seemed to endorse heartily what I said about his strange Atheist, and saw fit to to quote the Psalmist: "The fool hath said in his heart there is no God." With as much courtesy I might say: The fool hath said

there is a God. If my opponent thinks the words of David applicable to all those who do not believe in a personal, anthropomorphic Being who created the world from nothing, he must be surprised at the number of *fools* in the world. But then let me offer him a little consolation by a quotation from Paul: "God hath chosen the foolish things of this world to confound the wise." Perhaps that explains why there are so many Atheistic fools, and why they are able to produce such terrible confusion among theologians — the wise men of the world.

I again ask my friend to give something like evidence that there is a real spirit, something that is intelligent and rational, and yet is without the characteristics of material organized beings. Affirming or reading the opinions of somebody else is not proving.

I now come to the design argument, and will give it all the consideration it deserves. I do not think that he gave it satisfactorily. That there is an intelligent Being who created and governs the universe, it is said, is evident to every thinking mind. "The heavens declare the glory of God, and the firmament showeth his handiwork." The order, harmony, and adaptation observable in nature, it is said, prove design; design is evidence of a designer, and a designer must be an intelligent being. It is absurd, we are told, to suppose that this orderly world, containing such admirable adaptations of means to ends, can exist independently of a Being who made and governs it. Nothing could have come by chance, it is said, and therefore it is inferred that this universe must have been created by a God.

Let us view this famous argument for a moment. God is something or nothing. To say he is nothing is to say there is no God. If he is something, he is not merely a property or quality, but an existence *per se* —

an entity, a substance, whether material or immaterial is unimportant. If he is a substance, a material, or Spiritual Being, there must be order, harmony, and adaptation, or fitness, in his divine nature, to enable him to perceive, reflect, design, and execute his plans. If Deity does not reason, does not cogitate, but perceives truth without the labor of investigation and contrivance, he must still possess an adaptation or fitness thus to perceive, as well as to execute his design.

To say God is without order, harmony, and adaptation, or fitness, is to say he is a mere chaos—worse than that imaginary chaos that theologians tell us would result if divine agency were withdrawn from the universe. If a being without order, harmony, and adaptation, or a divine chaos, can create an orderly universe then there is no consistency in saying that unintelligent matter could not have produced the objects that we behold. If order, harmony, and adaptation do exist in the Divine mind (or in the substance which produces thought, power, and purpose in the Divine mind) they must be eternal, for that which constitutes the essential nature of a God must be the eternal basis of his being. If the order, harmony, and adaptation in God are coexistent with him, are eternal, they must be independent of design, for that which never began to exist could not have been produced, and does not therefore admit of design. If order, harmony, and adaptation are independent of design in the Divine mind, it is certain that order, harmony, and adaptation exist, and are no evidence of a preëxistent, designing intelligence.

If order, harmony and adaptation exist, which were not produced by design, which are therefore no evidence of design, it is unreasonable and illogical to infer designing intelligence from the fact alone that order, har-

mony and adaptation exist in nature. Therefore an intelligent Deity cannot be inferred from the order, harmony and adaptation in nature. If the order, harmony and adaptation in Deity, to produce his thoughts, and to execute his plans, are eternal, why may not the formation of matter into worlds, and the evolutions of the various forms of vegetable and animal life on this globe be the result of the ceaseless action of self-existent matter in accordance with an inherent eternal principle of adaptation? Is it more reasonable to suppose the universe was created, or constructed by a being in whom exists the most wonderful order and harmony, and the most admirable adaptation to construct a universe (which order, harmony and adaptation could have had no designing cause), than to suppose that the universe itself in its entirety is eternal, and the self-producing cause of all the manifestations we behold?

Is a God uncaused, and who made everything from nothing, more easy of belief than a universe uncaused and existing according to its own inherent nature? Is it wonderful that matter should be self-existent; that it should possess the power to form suns, planets, and construct that beautiful ladder of life that reaches from the lowest forms of the vegetable kingdom up to man? How much more wonderful that a great being should exist, without any cause, who had no beginning, and who is infinitely more admirable than the universe itself.

Again, the plan of a work is as much evidence of intelligence and design as the work which embodies the plan. The plan of a steam engine in the mind of Fitch—the plan of the locomotive in the mind of Stephenson—was as much evidence of design as the piece of machinery after its mechanical construction. If God be an omniscient being—a being who knows everything; to

whose knowledge no addition can be made—his plans must be eternal—without beginning, and therefore uncaused. If God's plans are not eternal; if from time to time new plans originate in his mind, there must be an addition to his knowledge, and if his knowledge admits of addition, it must be finite. But if his plans had no beginning; if, like himself, they are eternal, they must, like him, be independent of design. Now, the plan of a thing, we have already seen, is as much evidence of design as the object which embodies the plan. Since the plans of deity are no proof of design that produced them (for they are supposed to be eternal), the plan of this universe, of course, was no evidence of a designing intelligence that produced it. But since the plan of the universe is as much evidence of design as the universe itself, and since the former is no evidence of design, it follows that design cannot be inferred from the existence of the universe.

The absurdity of the *a posteriori* argument for a God consists in the assumption that what we call order and adaptation in nature are evidence of design, when it is evident that whether there be a God or not, order and adaptation must have existed from eternity, and are not therefore necessarily proof of a designing cause. The reasoning of the theologian is like that of the Hindoo in accounting for the position of the earth. "Whatever exists must have some support," said he. The earth exists, and is therefore supported. He imagined it resting on the back of an elephant. The elephant needing some support, he supposed rested on the back of a huge tortoise. He forgot that according to his own premise, that whatever exists must have some support, required that the tortoise should rest on something. The inconclusiveness of his reasoning is apparent to a child. What

ever exists is supported. The earth exists. Therefore, the earth is supported; it rest on an elephant; the elephant rests on a tortoise; the tortoise exists, but nothing is said about its support.

The theologian says order, harmony and adaptation are evidence of a designing intelligence that produced them. The earth and its productions show order, harmony and adaptation. Therefore, the earth and its productions have been produced by an intelligent designer. Just as the Hindoo stopped reasoning when he imagined the earth on an elephant, and the elephant on a tortoise, so the theologian stops reasoning when he says, God made the world. But as surely as from the premise that whatever exists must have some support, follows the conclusion that the tortoise rests on something, as it rests on the elephant, does it follow from the proposition that order, harmony and adaptation are proof of an intelligent designer, that the order, harmony and adaptation in the Deity to produce the effects ascribed to him are evidence of an intelligent designer who made him, as the various parts of Nature, adapted to one another, are evidence of an intelligent designer that produced them. This reasoning leads to the conclusion that there has been an infinite succession of creative and created Gods, which is inconsistent with the idea of a First Cause, the creator of the universe. Then why attempt to explain the mysteries of the universe by imagining a God who produced everything but himself, and why argue from the order and fitness in the world the existence of a designer. It reminds me of the ostrich, that having buried its head in the sand, so as to render invisible its pursuers fancies there is no further need of exertion to escape from the dangers and difficulties which surround it.

"Design represented as a search after final cause, until we come to a first cause, and then stop," says F. N. Newman, "is an argument I confess which in itself brings me no satisfaction." "The attempt," says Buckle, "which Paley and others have made to solve this mystery by rising from the laws to the cause are evidently futile, because to the eye of reason the solution is as incomprehensible as the problem, and the arguments of the natural theologian, in so far as they are arguments, must depend on reason."

Design implies the use of means for the attainment of ends. Man designs, plans, contrives and uses secondary agencies to accomplish his purposes, because unable to attain his ends directly. But how absurd to speak of contrivance and design in a being of infinite power and knowledge. Man, to build a steamship has to fell trees and hew them into various shapes, get iron from the earth and smelt it in furnaces, and work it into bolts, braces, nails, etc., hundreds of workmen, carpenters, joiners, blacksmiths, cabinet-makers, painters, caulkers, riggers, etc., labor for months before the vessel can be launched. If man possessed the power to speak into existence a steamship, would he contrive, plan and use means to construct it? On the contrary, would it not come instantly into existence as a complete, perfect whole?

But the existence of a steamer, since it is only a means to an end, would be inconsistent with unlimited power in man. If he were able to effect his purposes why should he construct a vessel with which to visit far off lands? Infinite power would enable him to cross the ocean by the mere exercise of his will. It is evident at a glance that the use of means is incompatible with infinite knowledge and infinite power. This argument of my friend in proving too much proves nothing, and demon-

strates its own worthlessness, and therefore we cast it aside. Design implies finiteness; man designs and has to calculate and use means to accomplish his end. If he were all powerful would he use that power to construct ships to cross the ocean, or armies to win battles, when he could accomplish his end without, and by those means demonstrate that he is infinite in power? An infinite being would not have to employ means to complete his works; he would not have to doubt and cogitate before he accomplished his design; that would be the method of man. It is absurd to suppose that a God did all those things. He supposed God infinite in everything in his power, in his love and kindness. He has power to do everything. And yet the world is so constructed that at every step we take we crush to death creatures as minutely and curiously formed as ourselves. They kill one another in numerous struggles, and life has been such a series of bloody battles, resulting in destruction of life, that the Waterloos and Solferinos of history are nothing in comparison. Where is the design in the volcano that belches forth its fiery billows and buries in ruins a Pompeii and a Herculaneum? Where is the design in the tornado that sends a fleet with its precious freight of humanity beneath the remorseless waves? Where is the design in the suffering and torture that thousands feel this very moment in the chambers of sickness, and in the hospitals full of diseases? Where is the evidence of a great Being who has the power to make men happy, and yet allows the world to go on in all its misery—such misery as it makes one's heart ache to see, and which we, imperfect creatures as we are, would gladly stop if we could?

And where is the design in the thousands of facts which science has brought to light, showing that there

are organs and parts that serve no purpose at all, but on the contrary, are injurious to their possessors? Why do some animals, like the dugong, have tusks that never cut through the gums? Why has the guinea pig teeth that are shed before it is born? Science tells us these rudimentary structures are the remnants of a former state, in which these parts were of service; but theology which requires us to believe that a God made all these animals as we now see them, cannot possibly reconcile these facts with infinite wisdom and goodness.

Adaptation in organisms instead of having been produced by a Deity, we hold is largely the result of natural selection. Adaptation must exist as the adjustment of objects to their environments. If a flock of sheep be exposed to the weather of a severe climate, those of them having the thinnest wool, affording the least protection from the cold, will perish. Those with the thickest wool and hardiest nature will survive every year, and by the law of heredity, transmit their favorable variations. By this process those best adapted to the climate live, and the others perish. Thus in the struggle for life we have the "survival of the fittest," without any design whatever. But the theologian comes along and looking at the sheep, says: "See how God has adapted these sheep to the climate." He forgets the thousands that have shivered and perished in winter's cold as the condition of this adaptation. So animals change the color of their coverings in accordance with their environments. The bears among the icebergs of the North are white, because in the struggle for life every light variation has been favorable to the animal—has facilitated its escape from the hunter and its preying upon the living things on which it subsists. Those with darker coverings have gradually become extinct, leaving in undisputed posses-

sion of the snow banks and icebergs this species, which in color resemble the general aspect of its surroundings. Look at the rabbits. Some change their color every year; some are brown in the summer and white like the snow in winter. Those with this tendency to change their color during the year, having the most favorable variation, have persisted, and this tendency, by heredity, has been accumulated, until it has become a part of the nature of the animal.

These are but illustrations of a principle discovered by Darwin and Wallace, and which explains largely how, not only color and thickness of coverings, but speed, strength and suppleness of body, keenness of sight and hearing, and all other parts and powers of organism have been developed in adaptation to their environment, without any special design whatever.

My friend says we have no evidence of the eternal existence of the universe, because we have no personal observation of it. But has he any personal observation to prove the existence of an eternal God? Yet he believes in it. We believe the universe always has existed in the past, because we see no trace of a beginning; we believe it will always exist in the future, because we see no prospect or possibility of an end. Worlds have their formation and dissolution; but the substance is neither augmented nor diminished. Matter is indestructible and eternal. We are not, therefore, in need of a creator.

My opponent says I declared space was matter. But I did not. I simply said, in giving an illustration, that we can measure space; that if it were nothing, if it had no existence, it would not admit of measurement; but since our knowledge of the eternal world is by comparison of objects, or since our explanations consist in

showing what a thing is by designating qualities which it has in common with other things we have seen or known, it is impossible to define or classify space, for the reason that we know of nothing which it resembles. My friend says we cannot measure space, but we can. Is not the science of trigonometry founded on the measurement of space? I admit, of course, that we cannot measure the infinity of space, but we can measure so much as may be included between two points.

Voltaire is quoted to prove the being of a God, but Voltaire was a Theist like my opponent, and his statement counts for nothing as affecting me, even if in history, I accept him as an authority. But, exclaims my friend, look at the stars, and the sun and the moon and the beautiful planets! Yes, look at them, but how are you going to prove by looking at them, the existence of a creator? Science has demonstrated that worlds are evolved by a process just as independent of a creator as is the formation of rain by the condensation of vapor in the atmosphere. I am told further by this representative of theology, that life, vegetable, animal and intellectual, is a general outline of a God.

He tells you truly that Huxley has added materially to our knowledge of biology. I am glad to hear a good word from a theologian of this Province for Prof. Huxley. But our friend forgot to point out *how* life is a proof of a God. He appeals to the Bible and says he will defend the teachings of that book from the assaults made in the name of science. But he should familiarize himself with the teachings of science, compare them with the Bible, accept the true, and cast aside the false, however consecrated by the faith and piety of ages. A mere appeal to the Bible, in matters of science, proves nothing.

We are told that Tyndall is not an Atheist. Well, in what sense? In his reply to his critics, Tyndall courageously says: "I do not fear the charge of Atheism, nor should I ever disavow it, in reference to any definition of the Supreme, which he or his order would be likely to frame."

Tyndall is not an Atheist according to the narrow definition of my opponent, but certainly is in the sense of recognizing no personal intelligent Being that created and governs the universe. Quoting from somebody, my friend brings the authority of Tyndall to the purport that, to the forces in the egg must be added another form of force, called heat, before the chicken is developed. But why take the trouble to quote that? We all know that there are certain forces in the egg, which by the application of heat, are by the law of correlation converted into life, intelligence, and consciousness. This admits not of a doubt. But how does it prove a God or a designer? Life exists so homogeneously that there is not sufficient differentiation for us to discover any difference in the parts of the living substance which is but a mass of jelly or a speck of albumen. There is nothing in its origin more wonderful than in the phenomena of crystalization. And from these low homogeneous forms of life, by causes entirely natural we believe, have been in the course of ages, developed higher, more specialized, and more complex organisms. We hold with Tyndall that "as far as the eye of science has hitherto ranged through Nature, no intrusion of purely creative power into any series of phenomena has ever been observed."

"The assumption of such a power to account for special phenomena has always proved a failure. It is opposed to the

very spirit of science, and I therefore assumed the responsibility of holding up in contrast with it, that method of nature which it has been the vocation and triumph of science to disclose, and in the application of which we can alone hope for further light. Holding, then, that the nebular and all subsequent life stand to each other in the relation of the germ to the finished organism, I re-affirm here, not arrogantly or defiantly, but without a shade of indistinctness, the position laid down in Belfast."

MR. MARPLES.

I WOULD ask this audience whether my opponent knew at all what was said in the article I read about the egg? It was said that the egg combined everything necessary to form the chick but heat, and that must be applied from the outside. That heat must come naturally or artificially. If naturally, the hen must sit upon it and hatch the egg into a chicken. God established the instinct which makes the hen do that, and watches over her. The egg is hatched by heat, in accordance with his law. You can actually heat an egg without the hen sitting upon it, and keep it warm until the shell breaks and the chicken pops out. One of those things is in the order of Nature, which God has established. But suppose you wished to do the same thing artificially. What heats the egg then? It is a wonder that stones do not roll upon eggs and hatch them artificially. It is the intellect of man which directs him to apply heat to hatch the egg, and that intellect is from God. Now, in regard to Mr. Tyndall. My respected friend declared that Mr. Tyndall was as much of an Atheist as he was. We will hear what Mr. Tyndall says upon this subject. This is from "Prayer in Relation to

Natural Law," by the Rev. Prof. Wallace. It speaks of Mr. Tyndall as saying:—

"The theory that the system of Nature is under the control of a being who changes phenomena in compliance with the prayers of men, is, in my opinion, a perfectly legitimate one. It may, of course, be rendered futile by being associated with conceptions which contradict it; but such conceptions form no necessary part of the theory. It is a matter of experience that an earthly father, who is at the same time wise and tender, listens to the requests of his children, and, if they do not ask amiss, takes pleasure in granting their requests. We know, also, that this compliance extends to the alteration, within certain limits, of the current of events on earth. With this suggestion offered by our experience, it is no departure from scientific method to place behind natural phenomena a universal father, who, in answer to the prayers of his children, alters the currents of these phenomena."

Does any Christian man want any more proof than that? Is not that sufficient without a word more? I will just take up another point, about the statement with regard to the creation of light. Of course I should not have brought in the Bible to-night, but as he has referred to it, I am perfectly justified in doing so myself. I find that, in the account of the creation, God created a universe in six days, or periods called days. On the first he created light; on the second the firmament; and on the third the earth; on the fourth the sun, moon and the stars, or rather made or formed them; on the fifth day he created the fishes of the sea and the fowls of the air; and on the sixth day, in the morning, he created the animals, and, in the evening, he made man; and having finished his work, he sat down and took his rest on the seventh. I think that it is not very hard to explain that which appears to my

opponent a difficulty. He says that it is strange that God created light before he created the sun. The sun is scientifically a source of light. My explanation is that God on the first day said "Let there be light," and light sprang into existence. I understand that God created globules or the atoms of light, which were scattered all throughout the chaotic mass of darkness, and there you have the first beginning of light. On the fourth day the Bible does not say that God created fresh light, but he collected these globules into a globe, and that is the sun. He then made the moon, and she reflects the light of the sun; and created the stars, and that was the work of the fourth day. What I believe is in accordance with science and the scriptures. My friend stated that I said that science was setting itself in opposition to revelation. If I said that, I did not intend to say it. I think that I said, it was science falsely so called. I maintain that science is not in opposition to revelation; I maintain that it is in accordance with revelation; and is useful to help us to understand revelation, and I therefore take it as a hand-maid to truth, as a help to God's Word to light us to glory. I will make this admission, Tom Paine wrote two books, one of them called the "Age of Reason"—a politico-irreligious book. Will you pardon me if I endorse the title of the book, but not the contents. I believe that this is the Age of Reason, and that it is a work of wisdom to take—reason not as Tom Paine did, to oppose revelation; he did wrong to oppose it to revelation—but we should take reason and apply it to understand revelation, to interpret it, to explain it, as I am trying to do to-night; to prove the existence of God, and show that skepticism is in opposition to reason. I will tell you that God expects you to take reason, and by its light

to endeavor to understand his word. In regard to time. Did you understand Mr. Underwood to assert that time is eternal? If he can make out time to be eternity, then I do not know the meaning of time. Did you ever hear anything like that before? Eternity is something that you cannot measure, and time and space are something that can be measured. Time is distinct from eternity. My friend said that one truth must be in harmony with another. Now, I admit that all truth is one, and whatever form it assumes, it comes from God, and is like him. My opponent said, that I said last night that the horse was above a man. Of course, if he wishes to have it that way I have no objection. I had a great horse once called Le Morgan; it was above me, because it was higher than I. I said that because man had a mind, an intellect, and a will, he was far superior to the horse.

My friend possesses a good deal of descriptive power, and I was much interested in the grand description he gave us in regard to the order of nature, and at the same time I thought that he was actually proving the existence of a God. He uses his descriptive power, and I my logical power, and between the two we shall establish the existence of God beyond a doubt. I did not admire my friend's illustration about the Hindoo, who takes up the idea of the elephant and the tortoise. We have from him one moment the height of rhetorical power, and then the depths of elephantine power and physical power in a paragon, There was a man in Scotland who tried to prove that his forefather was a monkey. Of course I do not envy him his ancestors, nor my respected friend and opponent his. If he says that I came from a monkey, then I must join issues with him, for I believe that I sprang from a higher source.

I do not believe that monkeys changed into men; I believe that they never did, and I believe that they never will. I believe that God is self-existent and eternal; that he fills the immensity of space; that he created the universe and sustains it. My friend does not entertain this idea, and gives us a lengthy argument against it. But I say that when God comes down from heaven in physical form, and uses the hammer, and commences to make men and worlds, then I say that there is some sense in the argument of my opponent. What has all the misery spoken of to do with the question in hand? Of course, if we come to the fact of misery, we have it laid down as clearly as possible in the Bible. Man was created in the image of God, all perfect. Satan, in the form of a serpent, tempted Eve, and we fell. This, instead of proving the non-existence of God, proves the existence of human depravity. I believe in the existence of God. I never said that I believe that God will always exist, because he always existed. I gave as a reason for the existence of God, that there was sufficient evidence coming up from the moral standard to prove it. If my friend supposes that I said that, he made a great mistake. My friend intimated that I had spoken of a being that was organized, if he were a person at all; and that he was a long way from being perfect. I rather spoke of God as a being who was possessed of all power — of all wisdom. There is an attribute of God, which cannot be touched, and that is his mercy. See the manifestation of it in the gift of Christ. I would say, taking this standard (the moral), it supplies me with a vast preponderance of evidence that there is not only a being in existence, but that he is perfect in power, in wisdom, in kindness, in justice, in consciousness, in truth, in love, in every sense absolutely perfect,

and the only absolutely perfect being in existence. There are some points which I should have liked to have shown to prove the existence of the human soul, that its existence is logically true. This book, as I have intimated, is on the varied theories of philosophy as attained in ancient and modern times; it treats of philosophy in all ages and countries. The sum and substance of philosophy on the subject under consideration is implied in these points. It is concerning the freedom of the will. Is God only possessed of absolute freedom of will? That is, is he never incited by a motive? That God is perfect in will, that will with him is law, and whatever seemeth good unto him, he has a prerogative to do. Secondly, man possesses a comparative freedom of will. That is, he never acts unless influenced by a motive. God holds that man, as man is a responsible moral agent, and influenced by motives, and that is comparative freedom of will. I say that substantially, matter is inert, and has not will. I tell you as intelligent and moral and responsible beings, that you have the grand possession of a mind, which is superior to all monkeys, all pigs, all cows, all animals, and that God placed you at the head of creation, and God in his book tells you that he placed you there.

MR. UNDERWOOD.

MY OPPONENT says I charged him with saying the horse is higher than the man. If I said that, it was, of course, a slip of the tongue. What he did say is that man is above the horse because man possesses reason, will, and mind. That remark implies what is obviously untrue, that the horse does not possess these qualities.

The horse has perception and reflection; it remembers and reasons as certainly, although not to the same extent, that man does. Will an old horse attempt to jump over a fence which he is incapable of leaping? Can you deceive a horse with an empty measure after the trick has been played on him several times? Does he not perceive, reason, and act from definite conclusions? Strike a dog, and will he not the next time get out of your way when you meet him? He certainly goes through a mental process and exhibits the power of perceiving relations, comparing impressions, and deducing conclusions? Man, with a higher organization, is capable of higher and more complex reasoning. My friend's assertions, many of them, will not bear the test of scrutiny or logic.

He says the egg is hatched by external heat, that God has arranged the method by which it is done, that either the heat of the fowl's body or artificial heat, under the direction of man's intelligence, is necessary to develop the egg into a living organism. Indeed! What will he say of the millions of eggs hatched in the sand of the desert, under the rays of the sun, where neither the body of the bird or animal, nor the intelligence of man has anything to do with the hatching? *How* the forces of the egg are converted into the life and intelligence of the animal is one of those mysteries before which we all stand dumb. He quotes from Wallace to show that Tyndall believes in the existence of a God who could change the order of the universe. But he believes in nothing of the kind. Tyndall has said there may be such a being, but there is no evidence of it. If my opponent had read the whole of "Tyndall's Essay," instead of quoting a few sentences second-hand, he would have seen that Tyndall's position is the one

I am maintaining in this debate. Those who applauded my friend's inaccurate statements on this point showed their entire unacquaintance with Tyndall's position. He is no dogmatist, but a scientist.

My opponent says God created originally atoms of light. Modern science demonstrates that light is not a substance, composed of atoms, but a mode of motion. We can convert motion into heat, heat into light, light into electricity. Some days after the creation of these globules or atoms of light, he says God collected them together. This is strange talk. Where does he get his information? The Bible has not a word of reference to that. He says that science and revelation agree. Do they? We shall see by and by! He says that Paine did wrong in deifying reason; but he should have quoted from Paine's book to have shown that Paine did so. Paine, instead of deifying reason, alludes to an Almighty thus:

"I believe in one God and no more; and I hope for happiness beyond this life.

"I believe in the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy.

. . . . . .

"Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed. Do we want to contemplate his munificence? We see it in the abundance with which he fills the earth. Do we want to contemplate his mercy? We see it in his not withholding that abundance even from the unthankful."

There is no use of making unfounded charges against individuals. He says that time is not eternal. Time is

a term used to designate duration: theologians use it to designate the duration of the world. Time is but a portion of eternity, and stretches indefinitely either way. Time without beginning and without end is eternity. There never could have been a time when there was no time, nor can there be a time when there will be no time. He says that eternity cannot be measured, but it is a *portion* that we measure — an hour, a day, a year, or a century. Further he says that my argument against design was very argumentative and very oratorical, etc. He was much pleased with it, but why does he not *meet* it? He must remember that this debate is to be published, and that that argument is to appear with it. Then it will be tested whether that outburst of merriment at the close of his speech will be received as an answer to my refutation of the *a posteriori* argument. I say with Huxley, I would rather believe that I had advanced from the condition of a monkey up to my present state, than to be a theologian and put my talent to no better use than to ridicule science. He says that God is omnipotent, and omnipresent; again, and the next moment, says that he is personal. How can he be both? It will appear that Theism is contrary to reason, and not Atheism and skepticism, which as yet he has made no *attempt* to disprove. He says that mischief and misery come from *sin*. That is one way to get out of the difficulty! I say that there cannot be infinite love in God to allow all the misery with which we are surrounded, when it is in his power to prevent it, and to make us happy. If he were so full of love he would relieve our sufferings if he had the power. If he were so merciful and so kind, and yet unlimited in power, he would not have constituted this world in such a manner that our every step means death — that in breathing we convert our body

into a tomb, for thousands of creatures as minutely and curiously formed as ourselves. In his story about the cause of sin, I suppose he refers to the Devil, who tempted Eve. God made this angel who became a devil: God made him a perfect being. If he were made a perfect being and has fallen, what assurance have I that God Almighty will not fall and become a devil? God having made man and everything in existence, he must be responsible for everything that exists. I ask, if the world is so bad, and the depravity of man so great, why does he not blot the world out of the universe? Why did this Being of infinite power and love allow the world to be created with such misery and sin, so as to cause mankind to endure eternal punishment? I say that while this doctrine prevails, it makes God worse than any human fiend. I said that he probably believed that God always would exist because he always had; I supposed it to be so because the most of the theologians believe it. If you prove that God always will exist, you prove that he always did exist. I did not ascribe this to him as his statement, but as the only reason he can prove for the eternity of God. My friend says that man has comparative freedom of will. I do not think that that is necessary to this discussion. I do not believe that man has. I can raise my hand if I choose, but whether I will so choose depends upon a number of circumstances. Remember the proposition. It is that "Atheism, Materialism, and Modern Skepticism are illogical and contrary to reason." What has been done to establish it? I asked him to prove it, and he overlooked it, and we have heard no more about it. He has made no attempt to show any kind of skepticism, logical or illogical. He said that Materialism is a system which denied the existence of anything excepting matter. I

called his attention to space; the infinitude of which we could not measure. Did he correct himself? No! He says how do you get your knowledge that there *is* space. That is irrelevant. Then he goes on making his definitions, and dividing truth into departments. He lays down his position and says that the main argument will come the next evening. He gave a repetition this evening of that laid down last evening, and followed with the design argument. I replied to it, and contend that it was overwhelmingly refuted. He made a little merriment of it, but made no attempt to defend it. Then he gave us an essay on light, to which I replied, and to my reply he made no rejoinder. He said in reference to the egg, that to be hatched it needed the heat from the hen, or artificial heat; and that if artificial heat be applied, man's intelligence must direct it. I referred him to the millions of eggs hatched in the sands underneath the rays of the sun. I will simply repeat the argument that I used in refuting the argument on the grounds of design. It is based on the supposition that order and adaptation in nature could only come from intelligence, and I replied by showing that if there is a deity he must possess order and adaptation (or fitness) or he would be a mere chaotic mass. He must have greater harmony than the universe, and there could have been no beginning in his harmony, and having no beginnings to his order and harmony, they could not have been designed, and must be independent of design. And then we come to the conclusion that adaptation and harmony exist without design. Therefore if there be order, and harmony and adaptation in the universe that never had a beginning, it is illogical and contrary to reason to say that order and harmony are evidence of design. Our plans are as much evidence of design as the object

that we construct from them. In the mind of Elias Howe the plan of the sewing-machine was as much evidence of design as when he constructed it. So with the Deity; if his plans exist they must have always existed, for he was the same yesterday, to-day and forever. If these plans exist and are no evidence of design, then we declare that this universe is no evidence of design, and all this argument of Paley's is wasted. We have endeavored to show that the adaptation in nature has resulted from the environments around it; and when you see one thing adapted to another, you say, see the wonderful power of God to provide for all things, when actually it is the result of entirely natural causes. In that way I have, I think, refuted the theory of design.

THIRD NIGHT.

SECOND PROPOSITION.—"That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin."

Mr. Marples affirms, and Mr. Underwood denies.

MR. MARPLES.

AS YOU have heard from the Chairman, we have arrived at the stage when we discuss the second proposition agreed upon for the last two of the four nights. Before proceeding to direct your attention to the book, I deem it wise to mention the law of appeal. It has been repeated and referred to more than once on the two former evenings. I intend to abide by the law of reason, logic and truth. Reason and logic have been defined, and it is unnecessary to repeat it. I now

come to truth, and will repeat that which I have said respecting that point. In truth as I have previously stated, there are three divisions. 1. Physical, or truth made patent to one of the five senses; 2. Mathematical, or that made patent by demonstration, and refers to space and to principles; 3. Moral truth—that which is sustained by testimony; that is to say, is sustained by a preponderance of evidence. This is the standard we apply to the subject under consideration. In addition to the definitions given, we have had some reference to what is termed a syllogism. One of the divisions of logic treats of argumentation. The mode of reasoning to be adopted this evening is that termed the syllogistic, or consisting of three propositions. 1. A major; 2. A minor; 3. An inference. These are the three points of a syllogism. Apply this to the subject under consideration to-night; and I notice this as the major one. That all subjects under that category that can be supported by a preponderance of evidence are authentic, and proved by the laws of logic. I will repeat so that you may understand it. That all subjects supported by a preponderance of evidence are considered authentic according to the laws of logic. That is the major proposition. In connection with that we must have a minor proposition, and that is that the subject under consideration this evening is capable of producing a preponderance of evidence, and therefore must be in accordance with logic. If I apply that standard, I believe I can gain the battle. The question to be discussed is this: "That the Bible, consisting of the Old and New Testaments, contains evidence beyond all other books of its divine origin." That is the proposition. Allow me to explain that the term Bible comes from a Greek word which signifies "a book;" and which is applied to the

Bible, by way of eminence, and sets it forth as the best book in the world. Scripture is derived from the Latin word *scriptura*, and means a writing. Inspiration is derived from *inspiro*, meaning to breathe, and I maintain that this book (the Bible) is given by inspiration of God, and written by men of God, who spake as they were moved by the Holy Ghost. What do we understand by the term inspiration? Here we have a definition that refers to the inspiration of the Bible. It may be defined as

"Any supernatural influence of God upon the mind of a rational creature, whereby it is formed to any degree of intellectual improvement beyond what it would at that time, and under those circumstances have attained in a natural way, that is, by the usual exercise of those faculties unassisted by any special divine interposition."

I maintain that this book (the Bible) contains that, and offers evidence for it. Then I would say, as I believe that the inspiration of the Bible can be established from other points. Notice the standing of Christians, in connection with this. The evidence is internal, external and collateral. First, I would notice the fulfilment of its prophecies; second, the performance of miracles; third, the effects produced by it upon the world. As I will not have time this evening to take up the whole argument, I will, of course, by your permission, fix upon one point: that is the fulfilment of divine prophecies. I will proceed to establish that God, in his providence and wisdom — who foresaw everything from the beginning — caused through a succession of ages the fulfilment of prophecy to be a sign, and events were prophesied that otherwise could not have been known. Before I proceed further, I would remark, by the way,

in regard to the Bible, and the necessity of its inspiration. I would say, first of all, that I do not believe in the literal inspiration of the English version of the Bible. That was simply a work of man, in translating the Bible from the original. I do not believe in what is called the verbal inspiration of even the original. I do not believe that every word in the original was given literally as by inspiration. I would also admit, Mr. Chairman, and ladies and gentlemen, that there are certain human elements in the Bible as well as divine; and the human are those which are our opinions, and the divine are those comprising the spiritual revelation of God. For instance, take the genealogical record of the Jews. That record could be known without a divine revelation. These are not in themselves, abstractly supposed to be inspired; but form elements through which God speaks to mankind, which, under other circumstances, would not have been made known to the world. Having made this admission, and having qualified our position so far, we now proceed to assert that divine inspiration is not only of God; but God has inspired men to write great truths in his book, and has made known to the world that which never could have been obtained by man, by the use of science or search. Of course in making this known he has made man the medium. God was the inspirer, God was the teacher, and the source of truth, and the great being who, through man, communicated his thoughts and will unto the world. "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world" (Hebrews i. 1, 2). Age after age has been employed; prophet after prophet has

been used; the same spirit moved all of them, and these men were moved of the Holy Ghost. In regard to prophecies to establish this point, this is the position I take: That those prophets foretold certain things, and that those things were foretold long ages before the events took place, and in some cases even hundreds of years passed away before the events transpired. This would prove that there was no collusion, and that the event did not take place before the prophecy. These predictions have reference to two points; they have reference, first, to cities and countries, and in the second place, to the Lord Jesus Christ, who was the great object and subject of prophecy. We shall not have time this evening to point out all the cities and all the countries, circumstances concerning which were foretold in ancient times. We will therefore make selections and seize upon a few of the most salient, and also prominent cities and countries relative to this subject. First, I would refer to that of Jerusalem, which was the most remarkable and wonderful city the world has ever seen. This city has had more occurrences of vast importance in connection with it than any other city that ever was built, or caused its towers to ascend towards the sky. While the Lord Jesus Christ was tabernacling on this earth, and had commenced his public ministry, he was once coming towards Jernsalem, and knowing its past and all the circumstances in which it was placed, and being acquinted with all her conduct and crimes and disobedience, he gazed on the city. Musing upon the circumstances of history in the past, of guilt and condemnation in the present, and looking forward to the future, his heart was touched, and his eyes filled with tears, and he wept. Then he said unto her, "If thou hadst known, even thou, at least in this, thy day, the things which

belong unto thy peace! but now they are hid from thy eyes" (Luke xix. 42). That is a prediction. Again Christ said: "O Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold, your home is left unto you desolate. And verily, I say unto you, ye shall not see me, until the time come when ye shall say, blessed is he that cometh in the name of the Lord" (Luke xiii. 34-35). Turning to an earlier prophecy in the Book of Deuteronomy, xxviii. 49-57, we have an exact description of the calamities which should befall that city.

"The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young; And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed —which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land, and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave; So that he will not give to any of them of the flesh of his children whom he shall eat—because he hath nothing left him in the siege, and in the straitness, wherewith thine

enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, And toward her young that cometh out from between her feet, and toward her children which she shall bear—for she shall eat them for want of all things secretly in the seige and straitness, wherewith thine enemy shall distress thee in thy gates."

All those circumstances had a literal fulfilment, as described a thousand years before, and this is one of the points by which I seek to establish that there is in the world an omnipresent and omnipotent power, controling all events, and bringing to pass all circumstances which had literally been foretold by his prophets

That prediction was uttered more than a thousand years before the time came that it had literal fulfilment, and here you have the circumstances of the Roman army, as led forth by Titus, the Roman General, after the Lord was crucified; after the spirit was poured out, and after the Christians had commenced to publish the gospel, and a thousand years after the prediction. The following testimony is from Josephus, in his description of the wars of the Jews, Book vi, 3 chap. sec. 3:

"Now of those that perished by famine in the city, the number was prodigious, and the miseries they underwent were unspeakable; for if so much as the shadow of any kind of food did anywhere appear a war was commenced presently, and the dearest friends fell a fighting one with another about it, snatching from each other the most miserable supports of life. Nor would men believe that those who were dying had no food; but the robbers would search them when they were expiring lest any one should have concealed food in their bosoms, and

counterfeited dying; nay, these robbers gaped for want, and r n about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men: they would also, in the great distress they were in, rush into the very same houses two or three times in one and the same day. Moreover, their hunger was so intolerable, that it obliged them to chew everything, while they gathered such things as the most sordid animals would not touch, and endured to eat them; nor did they at length abstain from girdles and shoes, and the very leather which belonged to their shields they pulled off and gnawed; the very wisps of old hay became food to some, and some gathered up fibres and sold a very small weight of them for four Attic (drachms). But why should I describe the shameless impudence that the famine brought on men in their eating inanimate things, while I am going to relate a matter of fact, the like to which no history relates, either among the Greeks or Barbarians! It is horrible to speak of it, and incredible when heard. I had indeed willingly omitted this calamity of ours, that I might not seem to deliver what is so portentous to posterity, but that I have innumerable witnesses to it in my own age; and besides, my country would have had little reason to thank me for suppressing the miseries that she underwent at this time."

The second case to which I shall refer is Egypt. It was established by the posterity of Ham, and was thousands of years ago in great prosperity, and her friends thought that she never should be destroyed, but owing to her sins and crimes, judgment hung over her, and evil, like a vulture, consumed her greatness, her power, and her glory, and she to-day is but an obscure country.

Ezekiel says: "Egypt shall be a base kingdom—the basest of the kingdoms; neither shall it exalt itself any more above the nations. I will sell the land into the hand of the wicked. I will make it waste and all that

is therein by the hand of strangers. There shall be no more a prince of the land of Egypt" (Ezekiel, xxix, 14, 15). To prove this statement to be true, I will call into court certain witnesses, and among them even Infidels. Hogg says:

"The entire country and all that it contains belongs to the Government. The people are mere appendages of the soil—their labors and lives equally subject to his arbitrary will. Like the Israelites of old, groaning under the burden, and smarting under the lash, their resources are unfeelingly diminished yet they are compelled to supply the insatiable demands of an inexorable task-master."

"Such is the state of Egypt. Deprived twenty-three centuries ago of their natural proprietors, she had seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length, the race of Tartars, distinguished by the name of Ottaman Turks. The Mamelukes, purchased as slaves and introduced as soldiers, soon usurped the power and elected a leader. If their first establishment was a singular event, their continuance is not less extraordinary. They are replaced by slaves, brought by the original country. The system of oppression is methodical. Everything the traveler sees or hears reminds him he is in the country of slavery and tyranny" (Volney's Travels, Vol. I).

"The traveler meets with nothing but misery, resulting from the rapacity of oppression; its inhabitants are profoundly ignorant, both in moral and physical knowledge; nothing is talked of but intestine troubles, the public misery, pecuniary extortions, bastinadoes and murders. Justice herself puts to death without formality."

I will now turn to Edom, or Iduamea, and show you that the prophecies uttered 588, 590 and 758 years before Christ have had a literal fulfilment.

"From generation to generation it shall lie waste" (Isaiah, xxxiv, 10).

"Upwards of thirty ruined towns absolutely deserted" (Volney, Vol. ii, p. 344).

"None shall pass through it forever and ever" (Isaiah xxxiv).

"This country has not been visited by any traveler" (Volney, Vol. ii, p. 344).

"It shall be a habitation for dragons" (Isaiah, xxxiv).

"The Arabs in general avoid them, on account of the enormous scorpions with which they swarm" (Volney's Travels).

"I have made Esau bare" (Jer. xlix).

"The depth of sand precludes all vegetation or herbage" (Brickhardt's Travels, p. 442).

In that we have almost an exact and a literal fulfilment, and that could be done by nothing else than the power of a divine Jehovah. The second point is those references to the Lord Jesus Christ, who was the great object and subject of prophecy. Concerning him I find that there are no less than thirty-eight predictions, some of which were uttered two thousand years before his incarnation, and some a great number of years before that. And yet before he came into the world, and in his incarnation, every one of these prophecies had a fulfilment, and therefore I maintain that no book in the world can produce such an array of prophecy, and such a distinct and undeniable fulfilment as in this case. Secondly, at this stage of the proceedings, I maintain that the Bible has evidence, above all the other books in the world, of its divine origin.

MR. UNDERWOOD.

I WILL first, this evening, refer to the preliminary remarks of my opponent. He says he will abide by the laws of reason and the laws of truth. That is good,

but I cannot forget that those who indulge in such expressions, who make such fair and pleasant promises are sometimes the last to abide by them. He gives his so-called logical definition of truth for the third time, and perhaps three times three he will tell you that truth is of three kinds, physical, mathematical and moral. He tells you what a syllogism is, but we have not yet seen an application of it. We may before the debate is through. We will be pleased to see him employ any method of reasoning that suits him, and we will be satisfied with good evidence to whichever department of truth it belongs, "physical, mathematical, or moral." He says he will bring to the support of his position internal, external and collateral evidence, and then tells you that he will bring forward prophecies, miracles, etc., in demonstration of his position. We will try to be patient waiting for him to do all this.

In regard to the Bible as we have it, is it probable God would make his will known in such a way that it would be subject to errors and misinterpretations? Would he not rather inscribe it on the vault of heaven in characters of living light, so that all could understand it, or rather would he not have impressed it on the mind and implanted it in the consciousness of man? The very idea of an objective revelation implies that God made a mistake in man, that he had to supply the original defect by work of a supplementary character.

We are told that the prophecies of the Bible were uttered or written hundreds of years before the events occurred. Does a prophecy imply divine inspiration? By human judgment and sagacity we foretell various events. The weather, the result of wars, peace policies and various plans and measures, changes in government, are foreseen and foretold with more or less accu-

racy. Philosophers and politicians are prophets in their day. Abraham Lincoln said—speaking of my own country—"This nation cannot remain permanently half slave and half free." Rousseau predicted the French Revolution. The Empress Josephine, when a girl, was told by an old negress the high position she would occupy. Alison, the historian, gave this, and it is sustained by good authority. Josephine told the same story, and it made a deep impression on her mind. While in the convent she related her experience and promised positions of honor to her companions, which she actually lived to bestow upon some of the number. Was that old negress inspired? My friend will say no! yet he will find it difficult to explain the coincidence, as well attested and quite as remarkable as any in the Bible.

Prophecies of a general character can safely be made. I might say that in the course of time New York city will be destroyed, and it is probable that such will be the case, as aggregation implies segregation, formation implies dissolution; beginning implies end. Cities in time decay, and other places become the centres of population. But if I were to say that at a definitely-named time New York city would go down amidst the thunders of an earthquake, and three persons only would survive, and I should give their names, that would be a prophecy worthy of special notice, for it would possess what but few of the Bible prophecies possess, circumstantiality of event and definiteness of statement. Those who call our attention to the prophecies of the Bible should show that they coincide with the events prophesied, that they have not been tampered with to correspond with the occurrence, that the event was real and the narration of it correct, and that it could not have been foreseen by

human sagacity. Will not my opponent admit these criteria are reasonable and just? But, tested by them, where is the prophecy in the Bible that can be adduced in proof of its divinity? I affirm that the prophecies upon which so much stress is laid are a rope of sand. My opponent has selected a few, but not those the most generally referred to. The latter I have lately examined, and the demonstrations of their weakness, as shown in my lectures, have been published in "Both Sides," and perhaps he does not think it wise to bring them forward. He refers to Jerusalem. Allow me to remark that almost all the cities of the East have gone through similar revolutions, and not a fate similar to that which has befallen the "Holy City." In Deuteronomy there is a long array of curses, and the writer goes on to say "if they would serve God and obey the law, they should be prosperous; if not, God would send inflictions." Some of the threatenings have been, some clearly have *not* been realized. But this cannot be denied: when the Jews set up idols, and Solomon was an idolater, the land of Judea was in the beauty and grandeur of her palmiest days. In the days when Judea was pious and humble, her children were carried into captivity. She worshiped Jehovah most faithfully when she was carried into a strange land. When she worshiped Baal she was at the zenith of her glory, and then the temple was built of which we have such a grand account in the Bible. How will my friend get over this fact? There are a number of predictions in reference to Judea, some of which say that it shall be destroyed and some that it shall endure for ever. It is impossible that both can be fulfilled. The fact is that Jerusalem, like other cities, has played her part in the history of the world, and shared the fate of other cities. These are some of

the prophecies in the Bible, in respect to the children of Israel, which were never fulfilled:

"For the Lord will have mercy on Jacob, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place, and the house of Israel shall possess them in the land of the Lord, for servants and handmaids; and they shall take them captives whose captives they were; and they shall rule over their oppressors. And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from thy hard bondage wherein thou wast made to serve" (Isaiah, xiv. 1–3).

"Thus said the Lord God: Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land. And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all. And David my servant shall be king over them, and they shall have one shepherd. They shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever" (Ezekiel xxxii, 21–26).

The preceding are the Bible prophecies which have never been fulfilled, and are as clear and unequivocal in their language as any which the gentleman has alluded to. Here are more:

"Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness

afflict thee any more as aforetime. . . . And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom forever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripe of the children of men. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever, before thee, thy throne shall be established forever. According to all this vision, so did Nathan speak unto David" (2. Sam., vii, 10–16).

"At that time they shall call Jerusalem the throne of the Lord, and all nations shall be gathered unto it, to the name of the Lord, to Jerusalem. . . . In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your father." (Jer. iii, 17–18).

These predictions are as clear as possible that the throne of David should be perpetual, and that the city of Jerusalem was to be the headquarters of the world. But theologians have given a recondite or spiritual meaning to them. My friend refers to the eating of children by their mothers, in Jerusalem. It often occurred in antiquity when cities were besieged and the people were almost starving. It has taken place in modern sieges. It would have been true if predicted of almost any ancient nation. We now come to the prophecy respecting Egypt. Does it say the time that Egypt shall be a place of darkness and desolation? No! It merely gives a general statement that she shall be desolate and unfortunate. The old Egyptian power had been brought in opposition to Judea, and these proph-

ets, to suit the popular idea, hurled their maledictions against it. What are the facts? Egypt has undergone the same changes that other countries have. Look at Greece, the land of poetry, the land of learning, admired for her love of the beautiful, and her gifts of intellectual endowments to posterity. Look at her, where is she to-day? Trodden beneath the heel of the Turk she has been reduced to a slavery that is almost unknown in any other part of the world. See Rome, that city which sits upon the seven hills, and which has hardly been equaled by any recent collection of people, now it is inhabited by a most degenerate race. This prophecy respecting Egypt, however, has never been fulfilled; it has been falsified in regard to several particulars. Here are the words of Ezekiel from the 29th chapter and 9th to 11th verses.

"And the land of Egypt shall be desolate and waste, and they shall know that I am the Lord. . . . I will make the land of Egypt utterly waste and desolate from the tower of Syrene even unto the border of Ethiopia. No foot of man shall pass through it, neither shall it be inhabited forty years."

I say that there is not a reliable scholar or any historian who will say that there was for forty years after the time the prophecy was uttered a time when the foot of man did not tread upon it. Look at Alexandria, the revolution she has undergone, and yet her importance in the East. Some of those Egyptians are a very shrewd people, and know enough to cheat the Yankees and Britishers who go there to see curiosities of that mysterious land. Egypt, in the last few years, has been undergoing such rapid changes, that she looms up, and promises to be a great country in the future. Well then my friend says there are some thirty-eight proph-

ecies that foretell the appearance of Christ. That is an old statement, and what he is here to do is not to indulge in that kind of statements, but bring the proof fo war I wish that he would bring them forward, so that I can subject them to an examination. The Christ is not the person at all expected by the Jews. The Old Testament predicts a royal Messiah of the house of David. According to the New Testament, Jesus was the son of a Jewish maiden, whose Davidical blood is nowhere declared, either directly or by implication. The Old Testament Messiah was to sit upon the throne of David, and all nations were to serve and obey him. The Jews were to make captives those (the Babylonians) whose captives they were. The heathens were to be their servants. Jesus declared his kingdom was not of the world. He once rode into Jerusalem in a ridiculous style, but never sat on David's throne, and the Jews, instead of making the Assyrian captives, were subjugated and dispersed. The Jewish Messiah was to be a mighty prince, a universal potentate. Jesus was poor, lived upon alms, was persecuted, and died the death of a malefactor, crucified between two thieves. The reign of the Jewish Messiah was to be followed by universal peace. Jesus said: "Think not that I came to bring peace on earth, but a sword." In the time of the Messiah, wars were to cease, righteousness was to flourish, and mankind to be made happy. Whether this has taken place, the experience of almost nineteen centuries, and the present state of the world, can enable every one to determine for himself. In the times of the Messiah, Israel was to be gathered and planted in his own land in honor and prosperity. But soon after the death of Jesus, the Jewish nation underwent the most dreadful calamities, and the Jews are now scattered to the

four querters of the globe. With the advent of the old Testament Messiah, Jerusalem was to be rebuilt and beautified, and to be forever the capital of the world. A few years after the death of Jesus, it was totally destroyed, and has not been rebuilt. The Messiah of the Old Testament was to reign in glory without end. Jesus died ignominiously 1800 years ago, and has never been heard from since the death of his disciples, up to the present time, Thursday, July 22, 1875. Here are prophecies also bearing on the advent of the Messiah, none of which have been fulfilled.

"And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah ii, 4).

"And the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. * * And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den." (Isaiah xi, 6).

I say that we have a contrast between them too great to admit of their identity. I know the passages commonly cited very well. He can bring you the passages in Isaiah, the liii, ix, v, xi, vii and a number of others, where it says, "a virgin shall conceive and bear a son." Let him quote them so that I shall be able to examine and show that they refer to events that transpired long before Jssus was born. You may say that that is a bold position to take, but it is an honest one at least, and I believe that I can maintain it. The Messianic prophecies are among those admitted to have a historic sig-

nification. The theologians say that they have two meanings—an obvious and a recondite meaning. A further instance is, that when the children were slain, they say it was to fulfill that which was spoken of by "Jeremy the prophet, In Rama was there a voice heard, lamentation, and weeping, and great mourning: Rachel weeping for her children, and would not be comforted, because they are not." (Mat. ii, 17-18). We turn to Jeremiah and we find that it has no such meaning—it is only the prophet trying to console the people who are in captivity. He tells them to stop weeping for they "shall yet come up from the land of the enemy." The story of the slaughter of the infants is a revamp of the Hindoo tale of Christna whom the tyrant Cansa sought to destroy. Some of the clergy know these facts cannot be met, and they would prefer not to have the people attend a debate of this kind; tell the ladies, that if they come here, they will hear something to shock their modesty because they are afraid if they come here they will become convinced, and teach their children that these stories are false.

MR. MARPLES.

MY OPPONENT admitted the sense and truth of the law, to which I said I should appeal, though, at the same time, he slightly demurred. If he does not wish to stand by the law of logic and reason, why did he sign the document to stand by it? It is not a matter of opinion as to what is logic, but it is a matter of consciousness. If I understand the law at all, then the law by which this discussion is to be governed is to decide by the preponderance of evidence. I will submit his statement to that examination, and if it fails to come up

to the standard, then the truth lies on the Christian side. He said that in order to have a revelation from God, it should be in such a form that it would never change in anything, and always be the same, and that only would be revelation. I will ask this audience if they believe that there is an educated man at this debate, who would set up a variety of opinions in refutation of a statement by God, viz: that there can be no revelation while there is a variety of opinions in the world. If so, why study at all? Why become scholars? why search to get opinions? why study logic? why not go back to monkeys? and from monkeys to pigs, and from pigs to birds, and from birds to fishes, and wake up a nonentity? What is sauce for the goose is sauce for the gander! Then he objected to the Bible predictions, and said that predictions equally as great had been made in comparatively modern times.—Referred to Abraham Lincoln, who gave his life in behalf of the abolition of slavery. If we have a vast amount ef evidence to prove it, I ask him to give it in his next reply. Now about the weather. Is there any man here who will look forward with any degree of certainty and say we shall have a certain kind of weather for some time? How often does it come true? It is pure nonsense to bring forward such evidence as that. Then he turns to a number of other stories. Could you really give any credence to such prediction as these? Then he goes on to point out certain elements as necessary to a fulfillment of a genuine prophecy. I ask will any of these predictions which he has named bear this test? If so, I ask him to do so in his next speech. The first thing necessary, he said, was circumstantiality. I was afraid to weary you with that, as I had given you so many to show you that the predictions were actually fulfilled, by the evidence of per-

sons who did not believe in the Bible at all. I gave you the statement of Volney relative to Egypt, and the accompanying prediction. The next point that he makes is priority of time. I have shown that some of those predictions were uttered thousands of years before they took place, and that in every case the prediction was uttered, the prophet gave it before the event took place. Then my friend goes on to say, that "coming events cast their shadows before them." I admit that, and maintain that that was not the kind of prediction as given in the word of God. Mr. Brindley, in reply to the Infidelity and Atheism of Socialism, says:

"But suppose that, instead of the spirit of prophecy breathing more or less in every book of Scripture, predicting events relative to a great variety of general topics, and delivering besides almost innumerable characteristics of the Messiah, all meeting in the person of Jesus,—there had been only ten men in ancient times who pretended to be prophets, each of whom exhibited only five independent criteria as to place, government, comitant events, doctrine taught, effects of doctrine, character, sufferings, or death, the meeting of all which, in one person, should prove the reality of their calling as prophets, and of his mission in the character they have assigned him.—Suppose, moreover, that all events were left to chance merely, and we were to compute from the principles employed by mathematicians in the investigation of such subjects, the probabilty of these fifty independent circumstances happening at all. Assume that there is, according to the technical phrase, an equal chance for the happening or the failure of any one of the specified particulars, then the probability against the occurance of all the particulars in any way, is that of the fiftieth power of two to unity, that is the probability is greater than 11,250,000,000,000,000 to one, or greater than eleven hundred and twenty-five millions of millions to one, that all these circumstances do not turn up, even at distinct periods."

You have forty-eight against two, and is not that a majority? This book shows that the chances are eleven hundred and twenty millions of millions to one, that all those circumstances do not turn out as predicted, and yet these have come up true. Then those other events will bear no comparison to these. With regard to Egypt, or rather to Jerusalem, to which his remarks had reference, he went on to show, speaking of the destruction of Jerusalem, that another prophecy said it was to be a prosperous city, and that could not be with a judgment coming. I will appeal to history whether or not the whole of those prophecies did not have their fulfillment. First, the city was in a properous condition, and then, after it had fallen into an idolatrous worship it was destroyed and visited by those calamlties. My opponent spoke about the cockatrice den and the throne of David. I will refer to that by-and-bye. He says that this prediction may as well have been applied to Greece, and did so, to show that countries arose and fell without any predictions. With regard to Greece, I will say that in the divine providence of God, she performed a great work! But, where is her glory now? like that of many other countries it is departed. He says that Egypt has falsified the statement but did not say what was the passage or whether he was referring to Egypt or some other place. I read to you the words of the prediction and then gave the testimony of Infidels and Sceptics, and ancient travelers, in the very words of the prediction—I find it was fulfilled literally. Then sometimes the evidence of a foe is considered superior to that of a friend, and I hope that by such evidence, I have established the proposition that the Bible is the word of God. I am sorry that my time has gone so quick. The last remark put down, is in regard to ancient religions.

I have no time to refer to that now, but will take up the one in reference to Jesus Christ, and if he likes I will give him those passages, provided the proceedings be suspended for five minutes. My friend maintained that Christ was born of a peasant woman, and maintains that he was not of the seed of David. I maintain that by his supposed father he sprang from the seed of David. That by the the mother he sprang from the seed of David. Further, both were in the royal line, and Jesus sprang through them from the house of David. I will to-morrow evening place the evidence before you, and establish the position that Christ was of the seed of David.

MR. UNDERWOOD.

MY OPPONENT commenced by asking why I signed a paper to stand by what I deny. I have never signed any such paper. What I ask is that the gentleman will discuss the proposition he has attempted to defend, and not take up time with irrelevant or unimportant matters. I have not receded nor given any intention that I desire to recede from anything I have signed. The insinuation is unworthy of my friend.

Now, in regard to the revelation considered from an *a priori* standpoint, I repeat, I should suppose if it were to be made, and of an objective character, it would be written on the canopy of heaven, so that it would not need a priest to explain it. But I said I thought any kind of objective revelation implied that God omitted something from the original constitution of man. Why not, if all-powerful and wise, put into the mind of man all necessary knowledge or the capacity, ability and disposition to acquire it, instead of leaving man defective

and then making a revelation to him in book form, with all the liabilities of suppression, misinterpretation, mistranslation, etc., and entrusting it to an obscure, ignorant people, that perished, as a nation, centuries ago? To add to the absurdity, we must believe that millions will be damned for not believing in this book—revelation!

My opponent sees fit to make use of the usual talk about cattle, monkeys, pigs, etc., as the ancestors and relatives of man according to the theory of Darwin. It will do well enough to excite a laugh among the ignorant, but it is out of place in a debate like this, when the speakers are supposed to be able and disposed to state fairly all the positions they oppose or criticize.

I will refer again, now, to the subject of prophecy. We have a number of prophecies in the Bible falsified by history and experience.

I quote from Mark xvi. 17, 18:

"And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

Would our friend dare take prussic acid into his stomach? Can he handle poisonous reptiles and receive no hurt? Can he restore health to the dying man by the potency and power of his touch? Can he speak in languages in which he has never been taught?

Again, Jesus is represented as predicting the end of the world: "There be some standing here that shall not taste death until they see the Son of Man coming in his kingdom." As Gibbon remarks: "The revolutions of eighteen centuries have taught us not to press too closely the language of prophecy."

It is not my duty to guide my opponent in a debate in which he has the affirmative. But I notify him that I am ready any time to take many Biblical prophecies, including those concerning Babylon, Tyre, Damascus, and Egypt, and show how they fail to correspond with the events of history. In regard to the permanency of the Israelitish throne, too, the Bible contains many erroneous predictions, fond but illusive anticipations of the ancient Hebrew mind.

My opponent characterizes my reference to certain remarkable prophecies outside of the Bible, as trifling stories. I will quote from the historian, Alison, in regard to one of these:

"The history of Josephine had been very remarkable. She was born in the West Indies; and it had early been prophesied by an old negress that she should lose her first husband, be extremely unfortunate, but that she should afterwasds be greater than a queen. This prophecy, the authenticity of which is placed beyond a doubt, was fulfilled in the most singular manner. Her first husband, Alexander Beauharnais, a general in the army of the Rhine, had been guillotined during the French Revolution; and she, who was also imprisoned at the same time, was only saved from death by the fall of Robespierre. So strongly was the prophecy impressed on her mind that while lying in the dungeon of the Conciergerie, expecting every hour to be summoned to the Revolutionary Tribunal, she mentioned it to her fellow prisoners, and to amuse them named some of them as ladies of the bed-chamber—a jest which she afterwards lived to realize to one of their number." In a note, Alison adds: "The author heard of this prophecy long before Napoleon's elevation to the throne, from the late Countess of Bath and the Countess of Ancram, who were educated in the same convent with Josephine, and had heard her repeatedly mention the circumstance in early youth."

I have also the statement of Josephine. It is thus:

"One day, sometime before my first marriage, while taking my usual walk, I observed a number of negro girls assembled around an old woman, engaged in telling their fortunes. I drew near to observe their proceedings. The old sybil, on beholding me, uttered a loud exclamation, and almost by force seized my hand. She appeared to be under the greatest agitation. Amused at these absurdities, as I thought them, I allowed her to proceed, saying, 'So you discover something extraordinary in my destiny?' 'Yes.' 'Is happiness or misfortune to be my lot?' 'Misfortune. Ah, stop! and happiness too.' 'You take care not to commit yourself, my dame. Your oracles are not intelligible.' 'I am not permitted to render them more clear,' said the woman, rising her eyes with a mysterious expression towards heaven. 'But to the point,' I replied, for my curiosity began to be excited. 'What read you concerning me in futurity?' 'What do I see in the future? You will not believe me if I speak.' 'Yes, indeed, I assure you. Come, my good mother, what am I to fear and hope?' 'On your head be it then; listen: You will be married soon; that union will not be happy. You will become a widow and then—then you will be queen of France. Some happy years will be yours. But you will die in a hospital amid civil commotion.'"

Trifling stories that he will not bother with! There are a good many other things that have been presented for his consideration that he will not bother with. He says he has mentioned predictions that have been fulfilled. He does not tell when the account was written, does not show the condition of the country when the prediction was made; does not point out anything foretold beyond the sagacity of man to foresee, but jumps to the conclusion that the Bible must be inspired because he finds two or three verses referring to a region corresponding, in several particulars, with certain locali-

ties that are now found. To how large, or what particular region is referred to? He reads from some clergyman who has taken an extract from Ezekiel, or Isaiah, or Jeremiah, or some other writer, and then one from the voluminous works of Volney or Rollin, and then by the smallest kind of special pleading, makes out his coincidences. Why does he not read from Volney's own works, instead of reading from some brother minister who knows less about the subject than himself? Why does he not take a whole chapter from the Bible, and test it by reference to ungarbled accounts of travelers or narratives of historians. For instance, Ezekiel declared no foot should pass through Egypt in forty years. Can he quote from any author to show *that* prediction has been fulfilled? We know the contrary is true. Let him quote the Bible fairly, and then read reliable travelers, and in some places one will be like the other, about as the moon is like green cheese.

He says when the Jews worshiped the Lord they were in their greatest prosperity. He is mistaken. It was in the days of Solomon, when king and people alike were in idolatry, that Israel was in her glory. It was not in these days that she worshiped Jehovah and knew no other gods. Human sacrifices then were common, and even by approval of the highest national authority.

I have but little more to answer. The gentleman tells you he will not trouble you with details about Jerusalem, but appeals to your common sense! How can you pass a decision without being acquainted with the details on a subject of this kind, whether a prophecy shows inspiration. He says Greece did her work, and her glory departed. The same is true of Judea. Where to-day is Jerusalem, the pride of Israel? So not un-

likely, England and the United States will in time have performed their work, although upon the ruins of the existing governments, we fondly hope others greater and grander may rise. My friend says in regard to Egypt he has given the prophecy. I have already told how. He may learn even from Bishop Watson that the prophecy regarding Egypt has *not* been fulfilled. He assumes that Christ was of the seed of David. He cannot trace him to David by the genealogies of Matthew and Luke, who deal with Joseph and not with Mary, and as Joseph is said not to be the father of Jesus, how can his royal blood be inferred? He says Mary is of the House of David. Will he give us his proofs of that? If he will prove it I abandon my position and give up the debate. I know he cannot do it. You will observe that I labor under one disadvantage. This gentleman has had the entire day—indeed has had weeks—in which to prepare his arguments, while I have only the moment to adduce authorities in refutation of his wild and undiscriminating remarks.

I claim to have brought forward Pagan and other prophecies which are more wonderful than any in the Bible, and those he has brought forward have not in all respects been fulfilled. There being *no* evidence whatever for the inspiration of the Bible, the statement that the Bible contains evidence of inspiration above all other books, is contrary to the facts of the case.

FOURTH NIGHT.

Mr. Marples.

As you are all aware, this evening is the second of the second proposition—the opening having been placed before the audience last evening. First, allow me to repeat one thing, and that, in regard to the syllogism which was given last evening, forming a rule for our debate to-night. The syllogistic mode of argument implies three propositions: 1. A major; 2. A minor; 3. An inference. The amount of evidence to be brought to bear this evening, and the standard by which that evidence is to be tried, is by the moral part of logic. The major proposition is, any subject or proposition having a preponderance of evidence is considered thoroughly established and authenticated. The minor proposition is as follows, which I propose to maintain, viz: that the Bible is divine above all books, and contains evidence in preponderance that such is the case, and the inference is, that the Bible is divine. Before I proceed to go into the second point, that of miracles, I may as well give you to understand what the three points of the discussion are. 1. The fulfillment of prophecy; 2. The performance of miracles; 3. The effects of the Bible upon the world. The first point was taken up last evening, when we went into some of the points relative to the fulfillment of prophecy when I proved that the prophecies of the Bible were fulfilled. The first was in regard to certain cities and countries, and that I established thoroughly. The second was the prophecies in regard to the Lord Jesus Christ, as found in the Old Testament. I maintain that there are no less than thirty-eight prophecies, some delivered four thousand years before the events took place, and all of them more than four or five

hundred years before their fulfillment. When you consider that during the period of four thousand years predictions uttered by different persons in different countries and ages, all culminating and converging in one point—in the history of one person, it is certainly establishing the existence of a supreme, divine and special power. The prediction first given was that the seed of the woman should bruise the serpent's head and the serpent should bruise his heel (Gen. iii, 15). Then follows the promise of the Lord to Abraham (Gen. xxii, 18); the coming of the Shiloh (Gen. xlix, 10); the great prophet (Deut. xviii, 15). He was also to be of the seed of David, to be born in the town of Bethlehem, and of a virgin, as well as a host of other prophecies which have special reference to Christ and his kingdom. Can you suppose that all these predictions, uttered during the course of four thousand years, could ever have been fulfilled by chance? I have evidence this evening, did the time permit, concerning each passage, which I could place before this audience, and prove to the satisfaction of all reasonable persons that they were actually fulfilled. Now, dear friends, objection was taken last night, concerning the statement I made in regard to the fact that the Lord Jesus Christ should be of the seed of David. My opponent took exception to this and maintained that inasmuch as Joseph who was said to be of the seed of David, was not the real but the supposed father of Christ, and Mary being only a peasant woman, and having no connection with the royal house of David, and she being the actual mother of Christ, he was therefore not of the seed of David. I understand that to be the objection. I came forward at the close of the meeting, and engaged to prove, first, that Joseph was of the seed of David, and that Mary also was of the seed of David.

Now, I just take the word of God itself and by a simple explanation, I think I shall succeed in making this subject rise up before the audience, as clear as that two and two make four. Well now, take the New Testament, and look at the genealogies of the Lord Jesus Christ as to his ancestry, and also the root from which he sprang, and you find that Matthew gives the genealogy, and the order which he observes is this: He commences with Abraham and traces down through David, and through Solomon until at last he comes to Matthan who begat Jacob, and Jacob begat Joseph the husband of Mary, of whom was born Jesus, called the Christ. But now, dear friends, I want you to turn unto Luke, and there in the third chapter you will find the genealogy of Jesus. This takes a different direction and commences with the Lord Jesus Christ, and goes on through Seth to Adam, and then to God who is the source of all life. Now, I want you to note, that whilst Matthew traces the genealogy of Joseph through David and Solomon unto the Lord Jesus Christ, and Luke traces it backward through Mary, the wife of Joseph who was the son (son-in-law) of Heli, and descended from Nathan, another of the sons of David, Luke gives the genealogy of Mary and not of Joseph. Solomon was one of the sons of David, and there was another named Nathan, and it is from him that Mary sprang. Secondly, both come to the Lord Jesus Christ, and Christ was therefore, on both sides, the son of David. I know that my worthy opponent will take exception to this, as a mere statement and wanting proof. I want just to note that we have it stated thus in the twenty-third verse of the third chapter of the gospel by Luke, "And Jesus himself began to be about thirty years of age, being, (as was supposed) the son of Joseph, who was the son of Heli." And in this passage

I maintain that Heli was the natural father of Mary, and Joseph having married the daughter of Heli, who was called Mary, therefore became the son of Heli; really not being the son of Heli, but the son-in-law. So that Christ instead of not having been as stated by the prophecies of the Bible, of the seed of David, was of that line, first by his supposed father Joseph, and also through his mother, who was the daughter of Heli, and who came from David through Nathan. My opponent may ask for authority, and, supposing that he objects to my statement and says that Heli was not the father of Mary, then I will ask him who was her father? That is fair, is it not? Fair play is a jewel, you know! Well, we understand that Heli was the father of Mary, and that Joseph married Mary, and secondly being the son-in-law of Heli, the father of Mary, and Heli sprang from David through Nathan, and consequently our position is established. I suppose this may be called an "ipse dixit," and my opponent may want authority on the subject. My word, I suppose, is worth comparatively little. This is a statement by the Rev. J. C. Ryle in his "Expository thoughts on the Gospel":

"The third and most probable explanation of the difficulty is to regard Luke's genealogy as the genealogy of Mary and not of Joseph. Heli was the father of Mary, and the father-in-law by his marriage, of Joseph. It is not said that Heli 'begat' Joseph, and that the Greek does not necessarily mean that Joseph was 'his son' is clear from the expressions used about Mary and Jude in the other places of the New Testament. It is Mary's family therefore, and not Joseph's, that Luke describes, and Joseph's family and not Mary's that is described by Mathew. In leaving this question I may be allowed to remark that the view I venture to maintain is that of Brentius, Gemarus, Chemnitius, Spanheim, Surenbusino, Poole, Bengel,

Pardeus, Lightfoot, Clovius, Gill, Burkett, Henry, Scott and Clark, among Protestants; and of Janrenius, Barradius, Stella and others, among Roman Catholics: and it is also a remarkable fact that Rabbinical writers, speaking of Mary in very reproachful terms, distinctly call her 'the daughter of Heli.'"

Mr. Ryle goes on through other details, and admits that there are some difficulties in the way of this explanation, but there are far greater in the way of the other, and our argument is to be decided by a preponderance of evidence. The Jewish writers, as you will perceive, who do not believe in Christ, refer to Mary as the "daughter of Heli." But you may ask why does not the genealogy give her name? I answer that it was not the custom of the Jews to record their wife's name, but always to record the wife's name in her husband's name. The Cyclopedia of Biblical, Ecclesiastical and other history by McClintock, mentions the fact that the Jews recorded merely by the names of the males; therefore Joseph would be accounted the son of Heli. I should have taken up the subject of miracles, but find that I shall not be able to do so just at present, but will detain you a little while longer on the present point, and upon the person and work of the Lord Jesus Christ. The influence he has had and will have upon men, the great good he has accomplished and will accomplish in this world, and that the grand salvation will ultimately be brought down to all mankind. I am going to bring into this meeting no less a person and no less distinguished in the world of logic, than that of the name and work of John Stuart Mill, the so-called Atheist. It is a work entitled "Three Essays upon Religion." Concerning the Lord Jesus Christ he says:

"Above all, the most valuable part of the effect on the

character which Christianity has produced by holding up in a Divine Person, a standard of excellence, and a model of imitation, is available even to the absolute unbeliever, and can never more be lost to humanity. For it is Christ rather than God, whom Christianity has held up to believers as the pattern of perfection for humanity. It is the God Incarnate, more than the God of the Jews or of Nature, who being idealized has taken so great and salutary a hold on the modern mind. And whatever else may be taken away from us by rational criticism, Christ is still left a unique figure, not more unlike all his precursors than all his followers, even those who had the direct benefit of his personal teaching.

"It is of no use to say that Christ as exhibited in the gospels is not historical, and that we know not how much of what is admirable has been superadded by the tradition of his followers. The tradition of followers suffices to insert any number of marvels, and may have inserted all the miracles which he is reputed to have wrought. But who among his disciples or among their proselytes was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the gospels? Certainly not the fishermen of Galilee, as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort, still less the early Christian writers in whom nothing is more evident than that the good which was in them was all derived, as they always professed that it was derived, from a higher source."

Is not that a magnificent extract to prove the Bible contains evidence above all other book in the world, of its divine origin? If I do not misunderstand my worthy opponent, he pledged himself, if I succeeded in proving the fact that the Lord Jesus Christ was of the seed of David, and Mary was his mother, he would at once abandon this debate. I should be extremely sorry if he were to fulfil that promise, and abandon this debate, but I think that, inasmuch as he did voluntarily make

this pledge, he should acknowledge he is beaten. I ask the audience if that is not fair? I will now say a word or two on that upon which we found the divine inspiration of the Bible, and that is miracles. Now, what is a miracle? A miracle I suppose to be a supernatural effect produced for the purpose of confirming a mission and its divinity. In the performance of miracles in ancient times we have two objects. 1. Of mercy; 2. Of divine evidence. A proof that the performer was sent of God. Now, had I time, I would review some of the leading miracles in the Bible, and endeavor to answer some of the objections to them. I will say that in the Old Testament, we have miracles wrought by Moses and the prophets. In the New Testament as wrought by Christ and his apostles. We have no miracles now, because this is the age of reason, and I stand upon this platform, and repeat that Tom Paine and myself are as one as to the title of his book; but we are opposite in the object of his book. He wrote it to deify reason, and set it up in opposition to revelation. I believe this is the age of reason, and would use it not to oppose revelation, but to understand it. I know that in this book there are apparent difficulties. I bring my reason to bear, and by its guidance understand them. If they do not yield to my reason, then my reason is defective, and I say let God's word be true, if every man be a liar. This is the age of reason and not of miracles. The age of miracles closed with the book of revelation. We have the Lord Jesus Christ as the great medium interceding with God — he is the great sum and substance of the gospel, — he is the great medium through which we can inherit life hereafter.

MR. UNDERWOOD.

WITH great pleasure, so far as I am concerned, I resume this debate this evening; but judging from the demonstrations, there are some here this evening who think that I have no right to make my address during this debate. And perhaps some here are in the condition of the judge who, having heard the argument on one side, said, "Let us hear no more, gentlemen, because if I hear the other side I may change my mind." My opponent said that I had promised, if he proved that Christ was of Levitical blood, and that if Mary was his mother, I would abandon the debate. My statement was that if this gentleman proved that Mary was of Davidical blood I would abandon this debate.

Mr. Marples.—That is not the point at issue.

[Mr. Underwood's reply became inaudible, but it was evident, from a few words we were enabled to distinguish, that Mr. Marples had mistaken the word "Levitical" for the word "Davidical," used by Mr. Underwood. A perfect babel ensued, mingled with yells, hisses and various cries. It was feared that some of the rasher portion of the orthodox party present would resort to force, but to the credit of the Rev. Mr. Marples, it must be said that he used his utmost endeavors to prevent a disturbance, and eventually soothed the audience down, acknowledging that he had mistaken the word "Levitical" for "Davidical." We cannot refrain from here making the remark that too much praise cannot be bestowed upon Mr. Marples for his gentlemanly conduct at this juncture of the proceedings, when, through a supposed wrong, the more rash portion of both parties would probably have resorted to blows, in which the Christian side would have won. Instead of allowing this to be done, Mr. Marples acted in a manner that should gladden the heart of every Christian, that they have in their ranks such a noble-minded champion, and that of every Freethinker, that they had such a justice loving and fair opponent.—REPORTER.

Mr. Underwood resumed. The words that I have down here are, that if he succeeded in establishing Mary was of Davidical blood I would abandon the debate. I maintain that the point at issue is whether Mary was of lineal descent from the house of David. I made that statement not rashly, but with a full understanding of all its issues. If you turn to the genealogies you will find in Luke what appears like an after thought, and in Matthew a list of names, commencing with Abraham (for they commenced recording that way), down to Abia, of whom it is said that Zacharias, the husband of Elizabeth, was descended. Now, suppose we turn to this gentleman's theory. He says that there are two genealogies, and that they are different. That is very true, and it has been a source of annoyance to many theologians. He says that Heli is the father of Mary, when there is not the slightest intimation of the kind. Even Luke says Joseph was of the house of David. Nothing of the kind is said of Mary.

"To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary" (Luke i. 27). "And Joseph went up from Galilee out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, because he was of the house and lineage of David" (Luke ii. 4).

Nothing whatever is said about Mary's Davidical descent. Mary was cousin of Elizabeth. Elizabeth was of the daughters of Aaron, but not of the house of David, as can be seen from Luke, chap. i. verse 5. The husband of Elizabeth was of the course of Abia, which was in the line of David, as given in the genealogy of Matthew (Matt. 1. 7), but it is nowhere said that Elizabeth was of royal blood. We will turn to some authority on the subject, since my opponent thinks a little

reading from somebody else will settle the matter. Here is the opinion of the Rev. Dr. McNaught, from his "Doctrine of Inspiration," page 28, where, speaking of the genealogies in Matthew and Luke, he says:

"On the first glance these genealogies, as given by Matthew and Luke, are so evidently different that it has been the ordinary, if not invariable practice of Christian harmonists and commentators to represent the former Evangelist as recording the descent of Joseph, while the latter Evangelist is said to have given the pedigree of Mary. We will say nothing of the plausibility of this explanation, which acknowledges the genealogies to be wholly different, and supposes they belong to two persons. Our questions must rather affect the truthfulness of this mode of explaining away the difficulty. Let the reader bear in mind how Matthew states that 'Jacob begat Joseph the husband of Mary,' and how Luke's words are 'Joseph which was the son of Heli,' and then let the reader say whether it is truthful to allege that these different genealogies belong to different individuals. Is it not plain that each of them professes to trace the lineal descent of one and the same man, Joseph? If we are still to be told that when Matthew professes to give the descent of Joseph, he is to be understood as giving the descent of Mary, then we simply rejoin that such an explanation is nothing more nor less than an abandonment of the idea of inspirational infallibility; for it represents the Bible as saying one thing and meaning another."

When a distinguished clergyman and author like McNaught declares there is no evidence that either genealogy is that of Mary; when he is compelled to concede from the standpoint of a Christian that there is no evidence that Mary is of the house of David, I may surely say, "Not proven!" I may add the statement of an able and candid English writer, John Scott (Life of Christ, p. 20):

"Paul lays great stress on the circumstance that the promise given to Abraham was made, not to his seed, as of Mary, but to his 'seed which is Christ.' To whatever passages in the Psalms or elsewhere Peter may be supposed to refer, to the Jews unquestionably the words meant, what they appear to mean, that such anticipations could be fulfilled by a preternatural birth, without any known father, from a virgin of whose Davidic descent there is the slenderest possible evidence, or rather no evidence at all, is a conclusion which can be acceptable to those only who believe in alleged historical narratives on no other grounds than that they wish them to be true, and dare not call them in question."

That is all there is about it, and you must now judge for yourselves. There is not a single word in the Bible which says that Mary is of royal blood. We come to the next point—the Messianic prophecies. He says there are prophecies spreading over four thousand years; that I call upon him to prove. He referred to the serpent and seed of the woman as typical of Christ, and here are the exact words:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15).

There is no more reference to Christ than there is to me. The verse only expresses what was forced upon the observation of all, by reason of the structure of the serpent and the disposition of man to kill whatever is hurtful to him. Let us now look to Isaiah vii. 14,—"Therefore the Lord himself shall give you a sign; behold a virgin shall conceive and bear a son, and shall call his name Immanuel." At that time the king of Judea, Ahaz, was being warred against by Rezin, the king of Syria, and Pekah, the king of Israel, and the prophet told Ahaz that his enemies would be overthrown.

Ahaz asked for a sign, and that respecting the virgin was given to him, and in the sixteenth verse it says:

"For before the child shall know to refuse the evil and choose the good, the land that thou abhorest shall be forsaken of both her kings."

In the next chapter we are told that the prophet went in unto the prophetess (virgin, meaning simply a damsel or young woman) and she conceived and bore a son. This has no reference to Jesus. Then we were told he was to be of the House of David. I leave it to you to determine whether that portion has been established or not. The Messiah of the Old Testament, was to be a different person altogether, and was to restore the ancient prosperity of Israel, and the Jews should go unto Jerusalem and serve God. A prophet shall come up after Moses like unto him! Was Jesus like Moses? He never slew an Egyptian. Moses was a warrior, a conqueror, commenced public life as a murderer, and slaughtered women and children. Christ is named the Prince of Peace. If these prophecies were taken up individually we could do justice to them. I have only had time to take up one or two simply as specimens. I need not have done this, for he has not read to you one of the so-called Messianic prophecies. He quotes from John Stuart Mill, and I am not disposed to complain of that. There is much in Jesus Christ that John Stuart Mill and all Freethinkers admire. We all admire some of the teachings of Christ, though some of them are impracticable. Max Müller will tell you that Buddha taught the purest morals before the coming of Christ. Some of his parables have the appearance of being borrowed from Christ, but such could not have been the case as he lived long antecedent to Christ. There are

none of the morals of Christ which are not preëxistent. See the hymn of Cleanthes to Jupiter. The doctrine of the brotherhood of man was a prominent doctrine in the East, and the doctrine of self-examination was taught by Plato and Pythagoras. Christ never claimed to have originated them; that claim has been made by his followers. The golden rule was taught by Confucius B. C. 500. Mill, in his work on "Liberty," criticises and condemns such teachings as "Take no heed for the morrow," etc., and at the same time admits there is much else we can admire.

I will now give you the creed of Bible believers, which will sufficiently explain why I disbelieve in it. "I believe there is a God, who made the universe out of nothing. I believe he knew everything, before there was anything, save himself to know. I believe he made everything, yet is not the author of evil. I believe that imperfection (sin) came from perfection. I believe that a being of infinite power and infinite love made a being who, from a state of innocence, became a devil, and through the strategy of this devil I believe sin entered the world. I believe, that in consequence, the whole human race became reduced to a lost, fallen condition. To remedy the wrong done, I believe that God "took on flesh and dwelt among men," was "born of woman, nursed at her breast and nestled in her arms." I believe that after many hardships and much persecution, he was arrested, tried, condemned, nailed to a cross, and died in excruciating agony. I believe that his last words were "My God, my God, why hast thou forsaken me?" I believe that in spite of the great sacrifice rendered necessary by the strategy of the devil, but comparatively few will be saved, while the majority of mankind will be damned forever. I believe that the Jewish

and Christian Scriptures are a revelation from God. I believe all that these books relate. I believe that light was made the first day, the firmament the second, grass and fruit trees the third, the sun, moon and stars the fourth, fowl and fish the fifth, cattle, creeping things and man the sixth day; and after these six days' work I believe God "rested and was refreshed" (Ex. xxxi. 18). I believe that all the animals of the earth were once brought to Adam to be named. I believe that a serpent talked, that the same reptile was made to run on its belly, because of the part it took in the garden of Eden; that the reptile was made to act in a certain way and then cursed for what it could not help doing. I believe that the ground was cursed for man's sake. I believe that death, although it seems as natural as life, resulted from sin. I believe that there was a tree of knowledge of good and evil. I believe that partaking of its fruits or getting knowledge under the circumstances was sinful. I believe that God in ancient times appealed to men, showed his back to Moses and his face to Israel. I believe, nevertheless, that "no man hath seen God at any time." I believe that God converted a woman into a pillar of salt, because she looked back upon her home. I believe that he stopped the sun on a mountain, and the moon in a valley, that one nation might have sufficient daylight to enable it to finish butchering another nation. I believe that he caused a fish to swallow a man, to keep him in his belly three days and three nights, and finally to spew him on the land, high and dry, safe and sound. I believe that to prevent men building a tower that should reach unto heaven, God confounded their languages. I believe that he destroyed all mankind, one family excepted, by a flood, because of the wickedness upon the earth, and

then re-peopled the world with a race quite as bad as the first. I believe that once there were crowded into an ark, pairs and septules of all the species of animals on the globe, with food for the same for more than a year. I believe that God selected one nation from all others, and made it his special favorite. I believe that he commissioned and commanded said nation to exterminate by the sword all the nations whose territory they wished to occupy or pass through. I believe that he ordered mothers and their new born babes to be butchered. I believe that he authorized Jewish soldiers to kill fathers and mothers, brothers and sisters, and then to force the virgin daughters to marry the murderers of their relatives (Numbers, xxxi). I believe that God once killed more than 50,000 Israelites for looking into an old ark. I believe that he destroyed 70,000 Israelites, because a king took a census of his people. believe God put a lying spirit in the mouths of Ahab's prophets and sent them out on a lying mission. I believe that he commanded the destruction of the Amalekites for what their ancestors had done four hundred years previously. I believe that God is a being of infinite perfection, and yet is pleased and displeased every day. I believe he is unchangeable and yet a "prayer-answering God." I believe he has infinite power and desires all men to be saved, yet nearly all men will be damned. I believe that he is the author of all things, and "doeth all things well," and yet I think it is right to kill the bugs, insects, and vermin that destroy my grain, my trees and plants, or annoy myself. I believe it is sinful and dangerous not to believe these things. "He that believes and is baptized" I believe, "shall be saved; he that believeth not shall be damned." "He that doubteth is damned already." "I believe, O Lord

help thou my unbelief." Is there anything more monstrous, absurd or ridiculous than this, the whole of which is in the Bible?

Christianity is based upon a dream, upon the murder of an innocent person who died to save men who are criminals, and I sometimes call it the bankrupt scheme of salvation. It is sustained by miracles which have no evidence, which have no support in history. We are called bad men because we will not make Christ a scapegoat for our sins. We say if we are wrong, let us bear our wrongs ourselves, and not heap them upon the shoulders of an innocent person. I have as great a veneration for the Bible as I have for the Vedas; but when you claim for the one that which you do not claim for the other—inspiration and divine origin—I differ from you. All these ideas originated in different countries, just the same as the other religions did. Max Müller gives us an account of how the Canon originated in the Hindoo religion, and shows us how it fostered a number of sects the same as Christianity did. I think that my friend's position has not been established, and there has been general evidence furnished by the failure of the prophecies and other sources that the Bible is of human origin and therefore stands on a par with other works in that respect. Here is a prophecy in the Bible that has never been fulfilled. The second coming of Christ. Paul says in 1 Thessalonians, i. 17, "Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air." The early Christians believed that the end of the world was at hand, but the revolution of centuries has shown the fallacy of the notion. To go back and twist the language out of its natural meaning, and say that it does not mean what it says, is to take a liberty with

the book that would not be allowed in anything else. I do not ascribe dishonesty to my friend or to parties, but they have a peculiar way of acting that would not be consistent with fairness and honesty in any other profession. We have the prophecies given by a woman years ago, several of which have come true. The verses are positively known to have existed a number of years before many of the events in it transpired. It is called Mother Shipton's prophecy:

Carriages without horses shall go,
And accidents fill the world with woe;
Around the world thought shall fly
In the twinkling of an eye;
Water shall yet more wonders do,
Now strange, but yet they shall be true;
The world upside down shall be,
And gold be found at the root of a tree·
Through the hills man shall ride,
And horse nor ass be at his side;
Under water men shall walk,
Shall ride, shall sleep, shall talk;
In the air shall men be seen
In white, in blue, in green;
Iron in the water shall float
As easy as a wooden boat;
Gold shall be found and shown
In land that's now not known;
Fire and water shall wonders do;
England shall at last admit a Jew;
The end of the world shall come
In eighteen hundred and eighty-one.

I will not answer for the last of it. This, if found in the Bible, would be appealed to in proof of its divine origin. Berkeley, in his poem, predicted that "Westward

the course of empire takes its way." We have a number of prophecies, but they are all ignored. But this gentleman rushes to the Bible and brings up a story about a serpent as a wonderful prediction in regard to Jesus Christ!

MR. MARPLES.

JUST at the outset, will my opponent permit me to ask him for the name of the person who uttered the prophecy which he gives?

Mr. Underwood—Mother Shipton.

In my country there was a story of that kind which passed under the name of Nixon, and now it has got to Mother Shipton. First, the genealogy of Christ. My opponent has endeavored to make out that Mary was not the daughter of Heli, but he does not say whose daughter she was, and consequently I still maintain that Mary was in point of fact the daughter of Heli, and consequently of the seed of David. He says that she was the cousin of Elizabeth, but does he not know that they apply that term sometimes to friends. That is the abstract meaning of the word cousin. He will have yet to prove that the term cousin there refers to a relative and not to a neighbor or friend. I have been exceedingly struck during this debate, and have noticed that my friend's logic is rather lame, it limps; and is lame in this sense: While he seems to have some kind of evidence in aid of the position he takes, he always takes that possessing a minority of evidence instead of a majority. The terms of the debate were to be that he was to get a preponderance of evidence, or fail. The whole thing is a failure, and logic knocks it down. Well now, what is the fact? I will show you. We have this

statement here, and brought forward no less than twenty persons to establish this statement. My friend brought two. Would you say that two form a majority? I would not expect that a reasonable people and persons of intellect would be gulled in that way. Our agreement requires a preponderance of evidence, and we reject the whole as no proof. The Messianic prophecies. Now, on that subject, my friend is a very good scripturian, but to-night he was not very clever in getting out his passages. We ought to sympathize with our friend in his difficulties, and yet at the same time I thought that as he was going on and trying to explain about the subject, and the passage in Isaiah, I thought that if he could bring it out as it is, what grand truths he would represent. There are circumstances which in their fulfillment in the Lord Jesus Christ have afforded consolation to millions in the past and present, and will continue to do so in the future. My opponent stated that Moses commenced his public life by committing a murder. Is there a Bible reader here who believes that Moses commenced his public life by committing a murder, or killing the Egyptian? It was just human impulse that led him on, and he went astray—it was just like something that took place in Sheffield once. I was preaching out doors and a man said to me: "If you have a church, why not preach in your church?" I replied that as an Englishman, I had a right to preach anywhere, as long as the owner did not object. This man still continued to interrupt me, when another person in the audience, in a rough, zealous way, said: "If you do not stop, I will black your eyes." That was the spirit of Moses. Moses commenced the great life when called by God some time after the period referred to. My friend said that the teachings of Buddha could never

have been obtained from Christ, because Buddha existed hundreds of years before Christ. I would remark that Max Müller is a great linguist, and on the subject of language is the greatest authority in the world, and I saw some time ago that he had published a work on comparative language, which I felt would be a very useful and valuable work; but when I saw some time since that he had also taken up the subject of comparative religion, I felt that he would make just as great a mess upon that subject as Profs. Huxley and Tyndall had. When he touches that subject he touches something upon which he knows comparatively nothing. Professor Max Müller as an authority on language is powerful and authentic, but on the subject of religion is no authority at all. In opposition to his statement I make this statement, that anything and everything that is good in all the Pagan religions has been obtained from the revelation of God in the Bible. It was easily obtained from the promise of the seed of the woman, up to those ideas of a later date, and their claiming to have originated them is simply an illustration of the fallen state of humanity, which would turn the truth of God into a lie. The first proposition discussed in this debate was that "Atheism, Materialism, and Modern Skepticism are illogical and contrary to reason," and I believe that I most thoroughly established my position, whatever my opponent may say. The second proposltion was, "That the Bible, consisting of the Old and New Testaments, contains evidence beyond other books of its divine origin," and I leave it to you whether I have not established that also. I will just say that when I saw the communication of my respected friend, Mr. Allen Pringle, in the *National* newspaper, and the name of the Rev. John Carroll, I made inquiries as to where I could

get their addresses, and said that I was disposed to challenge Mr. Pringle to debate on the subjects which I had seen him defend in those communications. And now, my friends, my time has expired, and I must conclude, believing I have done my best as the instrument in God's hand to defend this book, which has withstood far more vigorous assaults than received in this debate, and will yet withstand them. I reverence this book as containing a divine revelation of God's will to us, and love to read and study it, for

"A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age—
It gives, but borrows none.

The hand that gave it still supplies
The gracious light and heat;
Its truths upon the nations rise—
They rise, but never set.

Then, clasping the book to my heart, I would exclaim:

Should all the forms that men devise,
Assault this book with treacherous art,
I'd call them vanity and lies,
And bind the Bible to my heart."

MR. UNDERWOOD.

INSTEAD of taking advantage of my opponent, as he anticipated, perhaps, from the practice of some debators, that I would, I shall now content myself with reviewing the last statements he has offered. I trust I am enough of a gentleman not to take unfair advantage of an opponent, especially in a speech that is to close the

debate, and when I have had so honorable and courteous an opponent as Mr. Marples, whose treatment of me has been in pleasant contrast to that I have received from a portion of the audience.

My opponent says that Mother Shipton's prophecy has been ascribed to some other person. It is unimportant who wrote it. That it was written many years ago, that it dates back a few centuries, probably even to the days of Charles the First, is pretty evident. He says that cousin means a friend. He does not venture to say positively, nor is there any reason for saying it means friend in the passage quoted. It means nothing of the sort. A nice way to get out of the difficulty! He tells you about his logic. I admit he has talked the most about logic, but I hope this debate will show that I have observed its rules the most strictly. He seems to mistake the technicalities of logic for its principles and power.

He gave us a syllogism the first evening, but what valuable application of it has he made in this debate? He says the debate must be decided by the preponderance of evidence. But the most valuable evidence should preponderate. Truth does not always lie on the side of the majority. We value evidence by its quality, as much as by its quantity—indeed, far more. He says he has given you a number of prophecies in regard to Christ. The fact is, he has read none, but told you there are such and such prophecies in the Bible. I took up two or three of the pretended prophecies and showed their worthlessness, not because I was bound to by the laws of debate, but to induce my opponent to go into an examination of the Bible prophecies. He says I was unfortunate the other evening as a Scripturian. I leave the audience to judge whether I have not evinced as

much readiness to quote passages from the Bible, on the spur of the moment, as he has with all his months of preparation for this debate. I knew nothing until I appeared on the platform, as to the particular position he would take, or the particular arguments he would use. I mentioned that Moses started out on his public career by murdering the Egyptian. I make all due allowance for his rash act, but I say that it is contrary to Jesus, who said, "I say unto you, that ye resist not evil" (Matt. v. 39). The prophecy was that another should arise up like Moses, and I strove to demonstrate the failure of that prophecy. Moses was a man of blood and war, and Jesus is represented as the harbinger and embodiment of peace. Moses carried war in all directions, and killed, by the command of God, women and children. Christ is represented as revoking the old Mosaic system. The one is not a type of the other. He says that it was an impulse on the part of Moses. Quite likely. He says that Max Müller is great on philology, but not on comparative religion. I say that he is most thoroughly acquainted with the subject, and it is by an acquaintance with the language in which the Vedic hymns were written that he is able to know what Buddha did teach. In his "Science of Religion" (p. 113) he says:

"Between the language of Buddha and his disciples, and the language of Christ and his apostles, there are strange coincidences. Even some of the Buddhist legends and parables sound as if taken from the New Testament, though we know that many of them existed before the beginning of the Christian era."

My friend says that whatever is good in those religions is copied from the Bible. I would refer him to the statement made by a Christian minister, the Rev. George

B. Cocker, a member of the Methodist Church in the United States, and Professor in the Michigan University, who says that it is only the unskilful advocates of Christianity who try to trace heathen philosophy and morals to the Bible. We have proof that there are books five thousand years old, or pieces of papyrus which contain a morality as good as that found in the Pentateuch. In fact the whole Jewish religion is but an outgrowth of the Egyptian and other religions. The Bible does not contain one single doctrine, one single precept that was not in the other. He says we must have a preponderance of evidence. Has he brought any? He has quoted from some books, but what has he accomplished? He told you in one of his early speeches that he was going to test the Bible by the moral rule, and I mentioned the 31st chapter of Numbers, to entice him to do so. He only glides over it, and never gives an opportunity to demonstrate the failings of the Christian religion. Then his concluding poetry is rather rhymatical and beautiful, but there is no logic in it. I say that he has brought forward no genuine evidence that the Bible is more inspired than other books. The Bible has beauties, we do not deny, but it has also defects. It has more contradictions, perhaps, than any other book written — more obscenity than most works. George Francis Train was arrested for publishing in a tract the obscene portions of the Bible. The fact that it contains these indecencies is a proof that it never came from a divine source. These gentlemen say that it contains two elements, the divine and the human; but they are so mixed up, you cannot tell where the one begins and the other ends. It has no internal or external evidence of its divine origin. He says that miracles form the basis upon which its divine origin is based, and forgets to

bring forward even one of them to be examined. When these miracles are subjected to criticism they disappear at once. Albert Barnes says:

"A more material and important question still is, whether there is any stronger evidence in favor of miracles, than there is in favor of witchcraft, of sorcery, of the re-appearance of the dead, of ghosts, of apparitions? Is not the evidence in favor of these as strong as any that can be adduced in favor of miracles? Have not these things been matters of universal belief? In what respect is the evidence in favor of the miracles of the Bible stronger than that which can be adduced in favor of witchcraft and sorcery? Does it differ in nature and degrees; and if it differs, is it not in favor of witchcraft and sorcery? Has not the evidence in favor of the latter been derived from as competent and reliable witnesses? Has it not been brought to us from those who saw the facts alleged? Has it not been subjected to a close scrutiny in courts of justice—to cross-examination—to tortures? Has it not convinced those of highest legal attainments; those accustomed to sift testimony; those who understood the true principles of evidence? Has not the evidence in favor of witchcraft and sorcery had, what the evidence in favor of miracles has *not* had, the advantage of strict judicial investigation, and been subjected to trial, where evidence should be, before courts of law? Have not the most eminent judges in the most civilized and enlightened courts of Europe and America admitted the force of such evidence, and on the ground of it committed great numbers of innocent persons to the gallows or to the stake?

"I confess that of all the questions ever asked on the subject of miracles, this is the most perplexing and the most difficult to answer. It is rather to be wondered at, that it has not been pressed with more zeal by those who deny the reality of miracles, and that they have placed their objections so extensively on other grounds" (pp. 161. 162).

Thus if we examine the Bible we discover that it con-

tains a mixture of good and evil. If we should try to practice some of its precepts, we would be arrested as vagrants or sent to a lunatic asylum as lunatics. The Old Testament teaches a barbarous morality. A God of infinite love and purity could never have ordered little children to be murdered upon the breasts of their mothers, and the young virgins to be reserved for a fate to which death would be preferable.

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